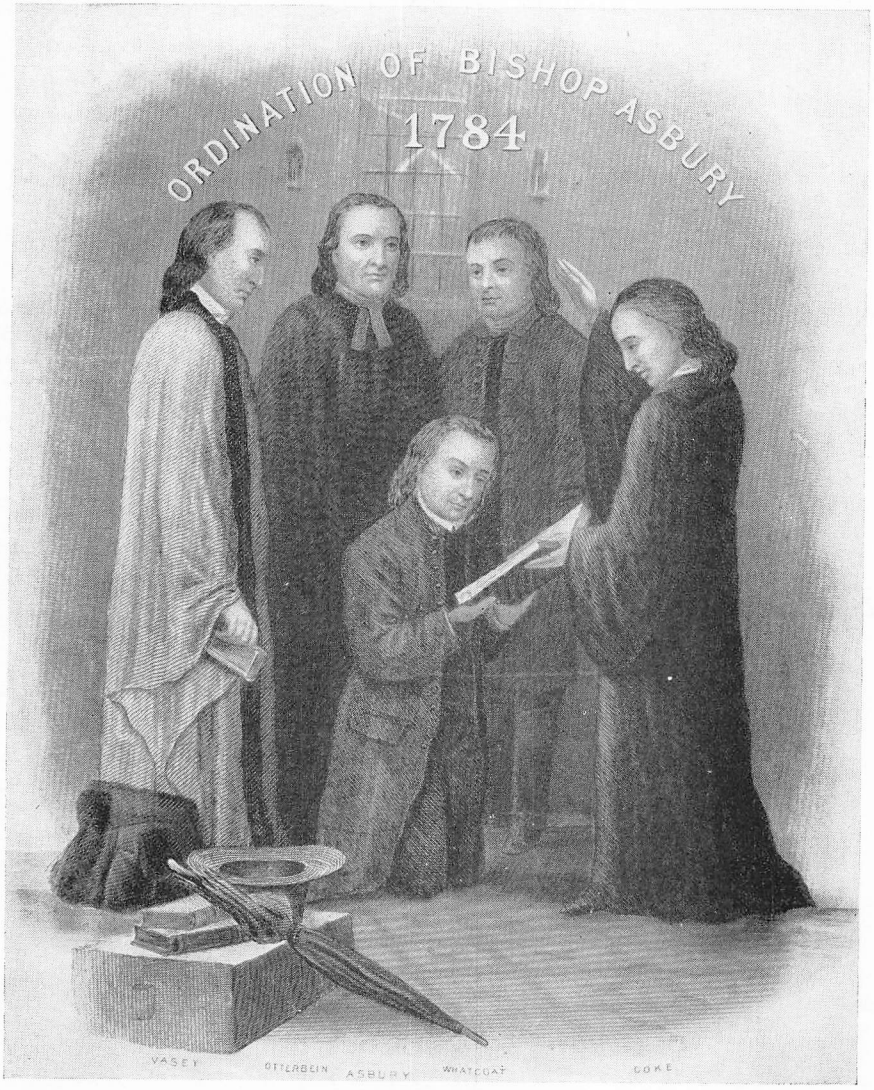
THE ORDINATION OF FRANCIS ASBURY



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METHODIST BISHOPS

Personal Notes and Bibliography

with
Quotations from Unpublished Writings
and
Reminiscences

FREDERICK DeLAND LEETE

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METHODIST BISHOPS

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FOREWORD

This book is not, of course, a biography of Methodist bishops. Such a work, if it were to be adequate, would require several volumes. The account herewith is primarily a bibliography, together with some personal data concerning 250 episcopal leaders of Methodist Churches. Quotations are also found here from unpublished letters, sermons and addresses of many of the members of the fellowship who have departed this life.

The Methodist Bishops' Collection from which the facts printed here are taken contains much material which may be made the basis for portraitures of the men involved which are not now attempted. The educational preparation of bishops for their labors is not stated. Their undertakings in early life are usually mentioned, but are not enlarged upon. No attempt is made to describe or evaluate their services and creative achievements after election to office. Honors won by them are only mentioned incidentally, if at all. In case of contemporary Americans items of this kind are to be found, more or less truthfully, in biographical publications of different types. As for scholastic degrees held by bishops nothing at all is said about them in this volume. The first leaders of Methodism possessed few of these appendages. Some who had been in charge of educational institutions, or had declined such offices, lived before the time when it became the pleasant practice of certain college presidents to pass about annually in their own circle academic titles, sometimes with little respect to appropriateness of the particular rank, as a dictionary defines it, conferred upon recipients. A preacher-educator, when about to be introduced to deliver a sermon in a large church, asked the minister presiding to tell the people that he has nineteen degrees. Neither Asbury nor the Oxonian Coke, nor Morris, Bascom, Simpson or McTyeire would seem greater or more honorable with a long string of letters after their names. Indeed, their kites might have not flown as high as they did, if they had been weighted with so much of the downward pull of academical acclaim.

Nearly all of the individual biographies which have been written about Methodist bishops and their works have been obtained for the Methodist Bishops' Collection. Two thirds of the books, pamphlets

and printed addresses which bear their names have likewise been secured. Many hundreds of their personal or official letters are preserved in cellulose envelopes and binders. The Collection also includes many hand-written or typed sermons, addresses, lectures, essays and similar documents. In addition episcopal families, friends and bishops have furnished records of the origin, ancestry, descendants and traditions of the relationships to which they belong. Some unpublished biographies and autobiographies are in the Collection, as well as many supplementary statements of contemporary acquaintances who describe individual traits and deeds and intimate impressions made upon them by men whose names appear on the following pages. While not all writings in the Collection are suitable for irresponsible or unthinking perusal, they constitute a reservoir of historical substance and value to be drawn upon later by mature students.

In several instances biographies of eminent members of the Methodist episcopacy are overdue. Some of these life stories are in preparation. It is to be hoped that the books produced will be something better than fulsome eulogies, such as have been published in a few instances. Biography, to be of real worth, must be realistic and objective, to say nothing of being truthful. This book should tend to inspire and popularize such writing.

Those who have engaged in biographical or genealogical undertakings do not need to be assured that not a little effort has been required in order to find and verify the details that are assembled here. Painstaking is necessary for this type of work. Replies to correspondence required are often delayed and inaccurate. Contradictions are encountered, even in official records and books of repute. Many of these have come to my attention and have been reconciled or replaced by facts, as best they could be acquired and established. One account was utterly beyond my powers of adjustment. It is that in which Flood and Hamilton declare of Bishop Carman, the great Canadian, that he was born in 1833, converted in 1834 and admitted to the Bay of Quinte Conference in 1837. No one can deny that this was fast work.

One cannot suppose that the preparation and execution of a volume which presents varied historical data has been achieved without error. All one can assert is that he has sought accuracy by use of

the most reliable information. Charles Atmore, one of Mr. Wesley's recruits, published in 1801 The Methodist Memorial of the Lives and Characters of the Wesleyan Preachers who had departed the present life. In the postscript of this comprehensive and valuable record and appraisal he says, and I make his confession my own, "I have taken uncommon pains to prevent mistakes, yet it is probable, after all, many may remain, particularly with respect to dates."

ACKNOWLEDGEMENTS

Very sincere appreciation is due to James R. Joy, Litt.D., the competent Secretary of the Methodist Historical Society in the City of New York, whose acquaintance with the annals and literature of Methodism is unique and comprehensive. He has made frequent suggestions as to titles to be included in the Bibliography contained in this book. Queries sent him on other items have been answered promptly, even when they required considerable research.

Another valued helper has been Doctor Arthur C. Boggess, of Berea and President of the General Committee of the Greater Cleveland Methodist Historical Society. This painstaking friend of history has sent some excellent data to be included in this volume.

The noted veteran missionary of the Methodist Church in Brazil, the Reverend H. C. Tucker, D.D., whose comrade is a daughter of Bishop Granbery, has been a gratifying source of information. Mr. William W. Reid, Secretary in charge of news service of the General Board of Missions, New York, has supplied facts of value, especially with reference to newly elected bishops in distant lands.

Many other persons than those here named have been helpful in the task of assembling the present record of persons and events related to Methodist history. Families and descendants of episcopal leaders and contributors of letters, pamphlets, books, photographs and other objects of historical interest have done their part. A list of these donors is published from time to time.

The efficient Secretary of the Omaha Area under the administrations of Bishops Stuntz, Keeney and myself cannot be given too much credit for careful typing of this volume. Miss Ruth Partridge is now employed by the Nebraska Methodist Hospital, Omaha.

CONTENTS

PERSONAL NOTES AND BIBLIOGRAPHY 11

BOOKS CONTAINING WRITINGS BY OR ABOUT METHODIST BISHOPS 200

WORKS ON EPISCOPACY IN METHODISM 214

QUOTATIONS FROM EPISCOPAL CORRESPONDENCE 220

THOUGHTS FROM UNPUBLISHED MANUSCRIPTS 329

REMINISCENCES 395

INDEX 443

ILLUSTRATIONS

Frontispiece—The Ordination of Francis Asbury 1
The Best Asbury Signature 20
Pioneer Bishops—Asbury and McKendree 25
First American Methodist Conference and Ordination . . . 45
The First Methodist Episcopal Bishops, with John Wesley . . 63
Ordination Certificates, Bishops McKendree, George, Hedding 75
Some Early Bishops 101
First Bishops, Methodist Episcopal Church, South 121
Ordination Certificates, Bishops Andrew, Capers, McTyeire . 137
Methodist Episcopal Bishops of the Nineteenth Century . . . 185
Ordination Certificates, Bishops Keener, Simpson and B. T. Roberts 209
Salutation and Signature of Bishop Coke 220
Sentiment and Signature of Bishop Asbury 221
Letter of Bishop Asbury and Alexander McCaine 223
Bishop Coke's Advertisement and Punshon Invitation . . . 239
Bishops of the Methodist Episcopal Church, South, Middle Period 255
Unique Signature of Bishop Quayle 298
New Testaments of Bishops Birney and Leonard 309
Methodist Episcopal Bishops, Twentieth Century 323
The Sargent Autograph of Bishop Soule 333
Episcopal Leaders of Many Lands 343
President McKinley's Psalm Book 355
Bishops of the Free Methodist Church 373
Later Bishops of the Methodist Episcopal Church, South . . . 397
Bishops Camphor and Moore 409
Leaders of a Wide Brotherhood 423
Quarterly Meeting Ticket, Bishop Scott, and Watch of Bishop Waldorf 435
Council of Bishops—Free Methodist Bishops 441

METHODIST BISHOPS
PERSONAL NOTES AND BIBLIOGRAPHY

The years which follow each name in this list are those of the Bishop's birth, his induction into office and his death.

ABE, YOSHIMUNE, Japan Methodist Church, 1886–1939.

b. Hirosaki, Japan, Christmas Day. He was a nephew of Bishop Honda. His mother was a devoted Christian, and he was converted in high school. He joined Japan East Conference, Methodist Episcopal Church, in 1918. He was a fraternal delegate to General Conference in 1928. He was also a delegate to the World "Y" Conference in 1931. Educator.

AINSWORTH, WILLIAM NEWMAN, 1872–1918–1942.

b. Camilla, Georgia, February 10. He was a son of Reverend James T. Ainsworth and joined South Georgia Conference in 1891. As College President he was a friend of the Soong sisters of China, and Madam Chiang Kai-shek was once an inmate of the Ainsworth family. He was in the Ecumenical Conferences of 1911, 1921 and 1931 and was an officer of the Ecumenical Council. Pastor and educator. He died in Asheville, North Carolina, July 7, and was buried in Riverside, Macon, Georgia.

WRITINGS

Sermon: Wesleyan Christian Advocate Pulpit, 1905, The Fact of Sin.

Address: The Christian Implications of Interracial Brotherhood, Fifth Ecumenical Methodist Conference, London, 1921.

Address of Welcome: Sixth Ecumenical Methodist Conference, Atlanta, 1931.

The Pending Plan of Unification. Pamphlet, 1932.

Address: Our Essential Unity, Sesqui-Centennial of American Methodism, Ed. F. M. Liggett, 1934.

Episcopal Address, General Conference. Pamphlet, 1938. Corrected by hand, M. B. C.

Papers From Abroad, China and Korea; typewritten, M. B. C.

The Church of the Living God; Conformity to the World, and other sermons, handwritten, M. B. C.

AKAZAWA, MOTOZO, Japan Methodist Church, 1875–1930–1936.

b. Susai, Aikawa County, Prefecture of Okayama, Japan, August 8. His name, Araki, became by adoption Akazawa. His parents were distillers and Buddhists, the father leaving the family early and becoming a Buddhist priest. Motozo was taught to read by a Confucian scholar and was induced by a Japanese physician to attend a Sunday school. He became a Saké merchant in Hawaii. Sotoshichi Kihari of the Japan Methodist Church, preaching on the street, saw an attractive face in the crowd, followed Akazawa to his office and persuaded him to give up the business in which his family had been wealthy and accept Christ. Educated in Japan and America, he was a pastor, Forward Movement evangelist and Mission Secretary. He was a delegate to the Ecumenical Conference at Atlanta. His last work was done in poor health. He died in St. Luke's, Tokyo, May 12, and was buried in that city.

BIOGRAPHY

The Life of Motozo Akazawa, Percy Price, Christian Literary Society of Japan, n.d., 140 pp.

WRITINGS

Tr. Wesley's Christian Perfection.

Remarkable Account of Communion with God, biography, pp. 69-82.

Paper: Should Western Ideals Be Urged Upon the East and Vice Versa? Ecumenical Conference, 1931.

Address: Mass meeting of 4,000 people, Hibiya Hall, Tokyo, 1935 —The Gospel Alone Can Save Japan.

ALEJANDRO, DIONISIO DEISTA, Philippine Islands Central Conference—1893—Elected Bishop during Japanese occupation, 1944; consecrated 1946.

b. Quiapo, Manila, February 19. His ancestry was Filipino with slight admixture of Chinese. He was baptized at thirteen, 1906, in San Isidro, Luzon, by Bishop G. A. Miller, and was educated in the United States and in the Philippines. He joined the Philippine

Islands Conference in full connection in 1918. He was ordained by Bishops Eveland, Stuntz and J. W. Robinson and was the first Filipino delegate to the Central Conference of Southern Asia. Evangelist, educator, pastor, editor.

BIOGRAPHIES

Sketch by Attorney Juan Nabong, Journal, 1944 and M. B. C.

From Roman Catholicism to the Protestant Faith, Personal Statement, Voices from Many Lands, 1915. Also typed, M. B. C.

WRITINGS

Mga Leksion sq Homiletica, 1919.

A Brief History of the Philippines, in Tagalog, 1944. In English also.

A Brief History of Methodism, with F. S. Galvez and D. W. Holton.

Maikling Kasaysayan ng Philippines.

Why Are We Protestants? 1945.

Tr. The Baptism of the Holy Spirit, H. C. Morrison, and other pamphlets.

ALLEY, JOHN, The Methodist Episcopal Church in Canada, 1799–1845–1847.

b. Haldimand, now Cobourg, Upper Canada, September 21. The family moved to New York State, 1811. He joined New York Conference in 1830, and later Troy and Black River. He visited Canada and made so fine an impression that he was elected Bishop. He was effective until injured by a runaway horse. Then from excessive zeal he overworked and a limb which the surgeons thought should have been removed caused a painful illness from which he died June 5, less than two years after election. He was buried near Wellington Square, Hamilton, Ontario.

BIOGRAPHIES

John Alley, Thomas Webster, Lives of Methodist Bishops, Flood and Hamilton, 1882.

AMES, EDWARD RAYMOND, 1806–1852–1879.

b. Amesville, Athens County, Ohio, a town named for his father, May 20. His grandfather was a Chaplain in Washington's Army

and died at Valley Forge. He was a kinsman of Fisher Ames, orator and statesman. He was converted and joined the Methodist Church at the time of the revival of 1827 among the students of Ohio State University. He was licensed to preach by Peter Cartwright in 1830 and in the same year joined Illinois Conference, by division of territory becoming a charter member of Indiana Conference, 1832. He was ordained by Bishops Soule and R. R. Roberts. He was a pastor and missionary secretary, doing much among the Indians. He was the first Chaplain elected by the Choctaw National Council. He was a Presiding Elder, but declined to become a College President. After a long sickness from incurable malady he died at home in Baltimore, April 25, and was buried in Greenmount, Baltimore.

BIOGRAPHIES

Edward Raymond Ames, Gilbert Haven, Lives of Methodist Bishops, Flood and Hamilton, 1882.

Biographical Sketch, handwritten, W. X. Ninde, 1879, M. B. C.

WRITINGS

"He erred in not using his pen more. Like his great colleague who had just passed on before him, he put nothing to paper."

Sermon: The Gain of Godliness, Sunday Half Hours with the Great Preachers, Ed., M. L. Simons, 1871.

ANDERSON, WILLIAM FRANKLIN, 1860–1908–1944.

b. Morgantown, Virginia, now West Virginia, April 22, of Scotch, Irish, English and Welsh ancestry. He joined New York Conference, 1887. Pastor and Secretary of Education, with "Y" service in World War I. He died at Buzzards Bay, Massachusetts, July 22, and was buried in Kensico, Valhalla, New York.

WRITINGS

The Compulsion of Love, 1904.

Sermon: Methodist Pulpit Series, 1904.

Sermon: Drew Series, Ed., E. S. Tipple, 1901 and 1907, also sermon Drew Series on Golden Texts, 1908-9.

Address: American Cities and the City of God, Militant Methodism, Eds., D. G. Downey et al., 1913.

Ed. and Address: The Challenge of Today, First State Convention of Methodist Men, 1915.

Address: Book of Devotions, 1916.

100th Anniversary Address, Western Methodist Book Concern, Cincinnati, 1920, A Force in Church Life.

Hammer and Sparks, 1943.

ANDREW, JAMES OSGOOD, 1794–1832–1871.

b. Wilkes County, Georgia, May 3. He was descended from Puritan colonists from Dorchester, England, to Dorchester, South Carolina. He was the first son of a Methodist minister, Rev. John Andrew, to be elected a Methodist bishop. He joined the Church at thirteen, was licensed to preach at eighteen, was a protege of Lovick Pierce and joined South Carolina Conference in 1812. He died at the home of a daughter, in Mobile, Alabama, March 2, having preached the previous Sunday. He was buried in Oxford, Georgia.

Biographies

Brief account, Southern Methodist Pulpit, Vol. II, C. F. Deems, 1849–50.

Sketch in Lives of Methodist Bishops, Flood and Hamilton, W. G. Williams, 1882.

Life and Letters, G. G. Smith, 1883.

Writings

Family Government, 1846.

Sermon on Bishop Bascom—his first that was written—1850. In Bascom Memorial Volume, Cross of Christ, 1851.

Sermon in Southern Methodist Pulpit, Ed., C. F. Deems, 1849–1852.

Miscellanies, first published in the Advocate, 1855.

Sermon in The Union Pulpit, Ed. W. T. Smithson, 1860.

Levity in the Ministry, his last writing, found in his pocket after his decease, 1871. See the Biography.

Characteristics as a Preacher, Western Cavaliers, A. H. Redford, 1876.

ANDREWS, EDWARD GAYER, 1825–1872–1907.

b. New Hartford, New York, August 7. He was fifth in a family of eleven children, the parents devoted Methodists. He joined the Church at ten, and entered Oneida Conference, 1848. Ordained by Bishops Janes and Scott. Pastor and Educator. He was a delegate and one of the presiding officers at the Third Ecumenical Methodist Conference, Washington, 1901. He died in Brooklyn, New York, December 31, and was buried in Oakwood, Syracuse, near his brother, Charles, Chief Justice of the Court of Appeals, State of New York.

BIOGRAPHY

Edward Gayer Andrews, F. J. McConnell, 1909.

WRITINGS

Memorial Address, 1875, First Fifty Years of Cazenovia Seminary, 1877.

Centennial Conference, Baltimore, Address of Welcome, 1884. Proceedings, 1885.

Intr. Deaconesses in Europe and Their Lessons for America, Jane M. Bancroft, 1889.

Joint ed. with Bishops Harris and Walden, Rulings of Bishops, 1881, 1887, 1893.

Address: Centennial of the Methodist Book Concern, 1890.

Sermon: Faith in God, Interdenominational Sermons in Old John St. Church Ed. W. W. Bowdish, 1891.

Sermon: The Lord's Day, 6th Annual American Sabbath Union, Harlem Presbyterian Church, New York, December 9, 1894.

Episcopal Address, General Conference, Pamphlet, 1900.

Memorial Address: Funeral of Bishop Ninde, 1901. Typed duplicate, M.B.C..

Pastoral Letter, Metropolitan Thank Offering Commission, pamphlet, 1902.

Address: The Purpose of the Convention, First General Missionary Convention, Cleveland, The Open Door, 1903.

Sermons: Christ the Life, Notes on Natural Law in the Spiritual World and others, written mss., M.B.C.

ARVIDSON, THEODOR, Central Conference of Northern Europe, 1883–1946.

b. Järpås, Sweden, October 13. His parents were Lutherans. He was converted in youth and joined the Methodist Church in Gothenburg, 1901. He joined Sveriges Arskonferens (Swedish Conference) in full connection, 1909. Pastor, District Superintendent, Book Editor and Manager. He has been president of the National Free Church Council and a member of the Ecumenical Council of Sweden and the Nordic Inst., Sigtvna.

WRITINGS

Det Avgörande Beviset för Kristendomen (The Final Evidence for Christianity), 1917.

Helgelsen—Grudval och Upplevelse (Sanctification—Foundation and Experience), 1931.

Andens Fullhet och Andens Gåvór (The fulness of the Spirit and the Gifts of the Spirit), 2nd ed. 1935.

Av Mitt Skall han Taga (He Will Take of Mine), 1937.

Från Advent till Pingst (From Advent to Pentecost), 1937.

Metodistkyrkan, Vad hon är, Vad hon lär, Vad hon vill (The Methodist Church, What She Is, What She Teaches, What She Will), 4th enl. ed., 1940.

Translations of several English books including work of Bishop Nuelsen.

ASBURY, FRANCIS, 1745–1784–1816.

b. Handsworth, Staffordshire, England, about four miles from Birmingham, August 20 or 21 (His own statement). His parents were of the Church of England, but were members of the Methodist Society. At fourteen he heard Methodists at Wednesbury "pray without reading and preach without writing." He was "awakened" while praying with another lad in his father's barn. His conversion at sixteen was much influenced by Alexander Mather's "now" sermons. He joined the Wesleyan Conference 1767 and was a striking "boy preacher." He "offered for America," 1771 and "initiated the first regular circuit work in America." He alone of Wesley's missionaries allied himself with the cause of the Colonies and was protected by Judge White. He refused episcopacy unless elected, which was done at the Christmas Con-

Francis Asbury Monument in the National Capitol, Ed. by Committee, 1925.

Francis Asbury, James Lewis, London, 1927.

Francis Asbury, W. L. Duren, 1928; also by same author, The Trail of the Circuit Rider, 1936.

Francis Asbury, pamphlet, 14 pp. Benjamin Gregory, London, 1936.

Life and Labors, Cody.

Bishop Asbury, His Life and Work, pamphlet, Asbury Lowry, n.d.

Bishop Asbury and the Earlier Western Conferences, pamphlet, T. H. Pearne, n.d. Asbury Lowry's pamphlet included.

Also all Histories, Minutes and Journals of early American Methodism.

WRITINGS

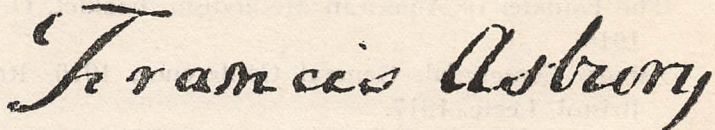
The first *Discipline* of the Methodist Episcopal Church in America. Cooperated with Thomas Coke, 1785.

Pocket Hymn Book, Comp. Coke-Asbury, 1790. New Comp., Asbury, 1807-8.

Notes on the *Discipline* in collaboration with Thomas Coke and published in the *Discipline* of 1796, separately 187 pp., 1800, and in Emory and other Histories of the *Discipline.*

The Causes, Evils and Cure of Heart and Church Divisions. "Extracted from Jeremiah Burroughs and Richard Baxter." 1792. Reprinted by J. McClintock, 1849. Also, T. O. Summers, Ed., 224 pp., 1858.

Asbury's Journal was begun in the fall of 1771 and was continued until the end of 1815. One volume and the beginning of the second were published during Asbury's life-time and were approved by him up to 1807. A second was completed 5 years after his death and all were published in reprints as well as in sets of 3 volumes, 1821, and 3 volumes and index 1852.



The above signature appears on an ordination certificate in the Methodist Bishop's Collection. It was declared by Doctor E. S. Tipple the best Asbury signature he ever saw.

ATKINS, JAMES, 1850–1906–1923.

b. near Knoxville, Tenn., April 18. He was a son of Rev. James Atkins, a Methodist preacher of Scotch-English descent who was elected 6 times to General Conference. He was converted with three brothers at sixteen under the influence of a fellow student at Emory and Henry, during a revival conducted by Rev. John Boring. He united with Holston Conference in 1872. Pastor, educator and Sunday school Secretary. He was active to the end of his life, reading appointments of Little Rock Conference three days before he died there December 5. He was buried at Waynesville, N. C.

BIOGRAPHY

Brief autobiography, typed, with list of editorials, 1896–1906, M.B.C. Another from Journal, handwritten, M.B.C.

WRITINGS

Thoughts on the Great Thank Offering, pamphlet, 1900. Tr. into Chinese, Y. J. Allen.

Address: General Missionary Conference, The Young People and the Church of the Future, 1901.

The Doctrines and Polity of the Methodist Episcopal Church, South, part I by W. F. Tillett; part II James Atkins, 1903.

The Kingdom in the Cradle, 1912.

Address at Cornerstone Laying, Dallas Hall, Southern Methodist Univ., pamphlet, 1912.

Addresses, Second General Missionary Conference, 1913. Welcome, and Our Mission in the West.

The Centenary of American Methodist Missions, or Making Democracy Safe for the World, pamphlet, 1918.

The Preacher as a Worker, reprinted as a pamphlet from a magazine article. n.d.

Essay, written, The Educational Function of the Church, M.B.C. also The Boy in the Kingdom and various sermon notes, typed and written, M.B.C.

AVILA, SIXTO. The Methodist Church of Mexico, 1884–1934.

See General Superintendents after this list.

BADLEY, BRENTON THOBURN, 1876–1924.

b. Gonda, U. P., India, May 29. He is of the first Methodist family in India to run to the fourth generation. His grandfather, Arthur Badley, was a preacher in Indiana and Iowa. His father, Rev. Brenton Hamline Badley, was the first graduate of Simpson College and was the founder and first Principal of Lucknow Christian College, India, and author of the first directory of mission work in India. His maternal grandfather, Hon. J. H. L. Scott and his uncle, Rev. H. H. Badley, were among the founders of Simpson. He was educated in America and joined North India Conference in 1901. Educator and Secretary.

Writings

New American Indian, 1904.
India's Dark Night, 1905.
The Making of a Christian College in India, 1906.
David Livingstone, in God's Heroes Our Examples, 1914.
India, Beloved of Heaven, In collab. with O. M. Buck and James J. Kingham, 1918.
Ed. The Land of Regrets, J. H. Messmore, 1923.
Hindustan Horizons, brochure, 1923.
Indian Church Problems of Today, 1930.
Visions and Victories in Hindustan, 2 Vols. 1931.
Warne of India, Madras, 1932.
Mahatma Gandhi; His Life, Work and Influence, 1933.
A Christian Manifesto, review of book by Edwin Lewis, pamphlet, 1934.
The Solitary Throne, brochure, 62 pp., 1935.
Faith, pamphlet, 1938.
W. H. Stephens, Missionary Extraordinary, 1941.
Intro., Autobiography of Bishop Subhan, 1942.
The Making of a Bishop: Life of J. R. Chitambar, 1943. Intr. by Bishop Mondol.
Mahatma Gandhi Speaks of His Religion, pamphlet, 1944.
Intro. The Cause of the Untouchables, B. R. Ambedkar, pamphlet, 1945.

The Sapphire Valley, brochure, n.d.

What Our Schools Are Doing in India, n.d.

Making and Forsaking Gods, brochure.

Sketch, Half a Century in India, Jubilee of Bishop J. W. Robinson, 1942.

What's Happening in India? A Statement on the Political Situation, pamphlet and Adv. article, 1945.

BAKER, JAMES CHAMBERLAIN, 1879–1928.

b. Sheldon, Illinois, June 2, of New England ancestry on both sides and a son of Rev. Benjamin Webb Baker. He united with Illinois Conference, 1900. Educator. Pastor, Organizer and head of the first Wesley Foundation in the country, University of Illinois.

BAKER, OSMAN CLEANDER, 1812–1852–1871.

b. Marlow, New Hampshire, July 30. He was converted at sixteen in a revival at Wesleyan Academy, Wilbraham, Massachusetts, under Wilbur Fisk who baptized him and gave him much care. He joined the Methodist Church the day after his baptism and entered the New Hampshire Conference in 1839. He was briefly pastor and presiding elder, educator and founder of a Theological Society from which sprang Methodist institutions. He suffered from partial paralysis, especially of the vocal organs, in 1866, but he worked when able until the final stroke, Dec. 8. He died in Concord, New Hampshire, December 20, and was buried in Blossom Hill, Concord.

BIOGRAPHY

Sketch, Lives of Methodist Bishops, L. D. Barrows, Flood and Hamilton, 1882.

WRITINGS

Sermon: The Good and Faithful Servant, The Methodist Pulpit, D. W. Clark, 1848.

The Last Witness, The dying sayings of eminent Christians and Infidels, "a Sabbath-school gift book."

A Guide Book in the Administration of the Discipline of the Methodist Episcopal Church, 1855. Several editions. "To whom everyone after him must be indebted," Bishop McTyeire.

Personal Scrap Book and Diary with Bishop Baker's writing, to 1864. M.B.C.

BALLOCH, ENRIQUE CARLOS, Latin America Central Conference, 1885–1941, and 1945.

b. Montevideo, Uruguay, July 1. His Scotch father migrated to Uruguay when he graduated from King William's College, Isle of Man. His mother was a Uruguayan of English and American parentage. While the family were on a cattle and sheep ranch she taught her 6 children, day school and Sunday school. His definite Christian experience began at 16 under the influence of Doctor Estella C. Long, when attending North American Academy, Montevideo, of which she was principal. Four years were spent in business in Buenos Aires. He was educated in Buenos Aires and joined East South American Conference (Now River Plate) on "trial" in 1911 and in full connection in 1913. He became Director of the Confederation of Protestant churches of River Plate and was a delegate to the International Missionary Council, Madras, 1938. Pastor—Argentina, Paraguay and Uruguay. He was elected bishop from Central Church, Buenos Aires. He was at one time Superintendent of Capital District.

WRITINGS

La Prostitución, 1935. Intr. by Dr. Angel M. Giménez.
Cómo Estudiar la Biblia, 1937.
Tr. with Claudio Celado, El Principionte en la Escuala Dominical
Tr. La. Inspiracion, Nolan Rice Best, 1928.

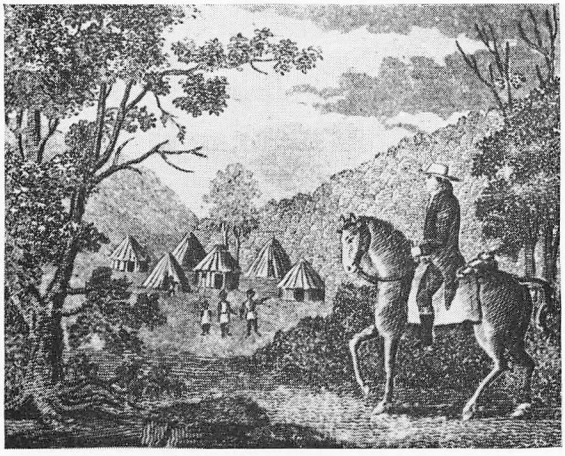
BASCOM, HENRY BIDLEMAN, 1796–1850–1850.

b. Hancock, New York. May 27. His father was of French Huguenot descent, mother of German inheritance. He was converted at 14 at a meeting led by Rev. L. Grant, Little Valley, N. Y. He walked 10 miles to join old Sheshegoin Church, Pennsylvania. He united with Ohio Conference in 1813. His allowance the first 13 years was $100 per annum. By influence of Henry Clay he became Chaplain of Congress in 1823. Pastor. Educator. After his episcopal election he lived to preside at only one Conference, St. Louis, Independence, Missouri, 1850. He preached a sermon "of great power," occupying two hours, at St. Louis on his way home to Lex-

PIONEER BISHOPS

FRANCIS ASBURY
Commencing the itinerant ministry

BISHOP McKENDREE
Visiting an Indian village



The above is a copy of a quaint plate published in the first edition of A History of the Most Interesting Events in the Rise and Progress of Methodism in Europe and America, compiled by James Youngs, 1830.

ington, the text, Hebrews 1:1 and 2. He died on the way, at Louisville, September 8, and was buried in Eastern Cemetery, a Methodist burial place, Louisville.

Biographies

Facts and Incidents Connected with the Illness and Death of Bishop Bascom, E. S., The Cross of Christ, 1851.

Sermon: The Instability of Sublunary Things, first written sermon of Bishop J. O. Andrew, delivered on the death of Bishop Bascom, published in The Cross of Christ, 1851.

Sketches of Western Methodism, J. B. Finley, Cap. XXXV., 1854.

Life of Henry Bidleman Bascom, M. M. Henkle, 1856.

Henry B. Bascom, by W. M. Wightman in Biographical Sketches of Eminent Itinerant Ministers, T. O. Summers, 1858.

Sketch by W. M. Wightman, Annals of the American Pulpit, W. B. Sprague, 1861.

Fame as a Preacher, Western Cavaliers, A. H. Redford, 1876.

Sketch, Lives of Methodist Bishops, W. H. Milburn, Flood and Hamilton, 1882.

Writings

Address of a Minority of Tennessee Conference to the General Conference, printed but not published, 1820.

Inaugural Address as President of Madison College, 1827.

Declaration of Rights—Reasons and Principles of Government, 1830, In History of Methodist Reform, Drinkhouse.

Methodism and Slavery, read to his Conference, 1844, amplified and published 1845.

Addresses: Protest of the Minority, Southern delegates of General Conference, 1844. History of the Organization of the Methodist Episcopal Church, South, 1845. Report on Organization to delegates of Annual Conferences of Southern and Southwestern States at formation of the Methodist Episcopal Church, South, 1845. Pamphlet 22 pp., Also in History of Organization above cited.

Appeal to Public Opinion, with Drs. Green and Parsons, 1848.

Sermons from the Pulpit, First Series, 1850.

Sermon: The Cross of Christ, preached at the General Conference preceding his ordination, 1850, Published 1851.

Methodist Church Property Case, suit in U. S. Circuit Court, collaborated with R. Sutton, 1851.

Sermon, Western Pulpit, Vol. I, R. F. Shinn; Henry Bannister, Ed., 1866.

Biography of Julia A. Hines, in Our Excellent Women, published by James Miller, 1872.

A Sketch of Niagara, Knickerbocker Magazine, April.

Works—Sermons and Lectures, 4 volumes. See all above.1. Sermons, 2. Lectures on Infidelity, 3. Lectures and Essays on Moral and Mental Science. 4 Sermons and Sketches. Posthumously published, 1856.

BASHFORD, JAMES WHITFORD, 1849–1904–1919.

b. Fayette, Wisconsin, May 29. He was a son of Rev. Samuel M. Bashford, a local preacher who served assiduously for years without compensation and who died in the pulpit of apoplexy at the age of thirty-six. The family was English by way of Ireland. An ancestor was a Revolutionary soldier captured by the British and imprisoned in the Sugar House, New York City. He was converted in college at the University of Wisconsin, and was much influenced by Doctor I. S. Leavitt and D. L. Moody. He joined New England Conference in 1878. Pastor and Educator. He was "called" to suffering, May, 1918 and after. He died in Las Encimas, Pasadena, March 18, and was buried in Delaware, Ohio.

BIOGRAPHY

Life of James W. Bashford, G. R. Grose, 1922.

WRITINGS

Address: A Romance of Modern Missions, pamphlet 24 pp., 1882.

Advantages of a College Education, pamphlet, 1886.

The True Church, Sermon, pamphlet 30 pp., 1888.

Outline of Science of Religion, 1891.

Commemorative address with H. W. Warren on John Wesley, pamphlet, 1891.

Intr. History of Ohio Methodism, J. M. Baker, 1898.

Baccalaureate Sermon, pamphlet, 24 pp., 1899.

Address: It Tendeth to Poverty, First General Missionary Convention, Cleveland, 1903. Proceedings and pamphlet, n.d., 16 pp.

Wesley and Goethe, 1903.

The Awakening of China, pamphlet 21 pp. 1906. With New Chapters 25 pp., 1908. Included, China Centennial Documents.

China and Methodism, 1906.

China Centennial Documents, Dreams of China, 20 pp., The Opportunity in China, 10 pp., and Opportune Investments in China, 16 pp., 1907.

God's Missionary Plan for the World, 1907.

Opportune Investments in China, 1907.

The Call of the Foreign Field to Immediate Advance, 1910.

The Chinese Republic, from Episcopal Address, with Bishop Lewis, 1912.

Address: Book of Devotions, 1916.

China, an Interpretation, 1916.

The Oregon Missions, 1918.

The Demand for Christ, 1920, Sermons and Addresses, published posthumously, Ed. G. R. Grose.

The Bible and Woman, 59 pp., n.d. Also, Does the Bible Allow Women to Preach, 8 pp. n.d.

The True Church, pamphlet, n.d.

BAST, ANTON, 1867–1920–1937.

b. Lockhen, Denmark, September 8. He was a son of a fisherman. He entered Norway Conference in 1890. Pastor. His episcopal service ended in the General Conference of 1928. He died in Copenhagen, April 23, and was buried in Vestre Kirkegaard Cemetery, Copenhagen.

BIOGRAPHY

Bishop Bast and the Poor People's Money, P. Rosenkrantz 1828. Papers relating to Bishop Bast, M.B.C.

WRITINGS

Hilsen Fra Ensomheden, 1926.

BAXTER, BRUCE RICHARD, 1892–1940–1947.

b. Rock Run, Ohio, August 18. His ancestry was English, his grandparents starting to America on a sailing ship on their wedding day. His father, Rev. John Matthew Baxter was a long-time

member of Northeast Ohio Conference. His conversion occurred in a grade school during a revival conducted by N. E. Davis, and he joined Northeast Ohio Conference in 1917. Fellow Pacific Geographical Society. Field Secretary Centenary and Inter-Church World Movement. Educator. He died June 20, 1947 of a sudden heart attack, with no previous illness.

WRITINGS

The Mission of the Church, Pamphlet, 1945.

BEAUCHAMP, WILLIAM BENJAMIN, 1869–1922–1931.

b. Farnham, Virginia, March 16. He joined Virginia Conference in 1893. Pastor and Missionary Secretary. Director General, Centenary Celebration of American Missions. He was a delegate to the Fifth Ecumenical Conference, London, 1921. He continued work during several years of a long, brave struggle against ill health. He died in Richmond, June 28, and was buried in Richmond.

BERRY, JOSEPH FLINTOFT, 1856–1904–1931.

b. Aylmer, Ontario, Canada, May 13. He was a son of Rev. Francis Berry, Canadian Methodist, and joined Detroit Conference in 1874. Pastor, Editor, Epworth League leader. He died in Winter Park, Florida, February 11. He was buried at Mt. Clemens, Mich.

WRITINGS

The Epworth League, Its History and Development in Onward Christian Soldiers, Mary Lowe Dickinson, 1892.

Four Wonderful Years—Epworth League, 1893.

Address: Bishop Merrill's 25th Anniversary of Consecration—Souvenir Volume, 1897.

Address: Book of Devotions, 1916.

Remarks, A Present Pentecost, Better Things, Philadelphia Convention of Methodist Men, Ed. C. F. Armitage, 1916.

Address: Asbury Centennial, 1916.

BICKLEY, GEORGE HARVEY, 1868–1920–1924.

b. Philadelphia, February 25. He came from an old Philadelphia family, his father and grandfather being local elders and church

builders. The grandfather gave up a fortune and was disowned for becoming a Methodist. An uncle and 6 cousins, including Bishop Burns, were in the Methodist ministry. He united with Philadelphia Conference in 1890. He was chairman of Philadephia Sunday meetings. Area Secretary of the Centenary, Pastor, District Superintendent. He died in Philadelphia, December 24 and was buried in St. James Cemetery, Olney.

BIOGRAPHY

Funeral Addresses, Bishops Berry, Leonard and Welch, typed, M.B.C.

WRITINGS

Address: The Problem of the City, Penna. Convention, Methodist Men, in Better Things, Ed. C. F. Armitage, 1916.

Sermons and Addresses, M.B.C.

BIRNEY, LAURESS JOHN, 1871–1920–1937.

b. Near Dennison, Ohio, September 11. His Scotch ancestors were prominent in the early life of Pennsylvania. His mother's family were English. He joined New England Conference in 1900. Pastor and Educator. He desired China as an episcopal field, but his long travels and labors in the Orient were attended with much illness. He died in Pasadena, May 10, and was buried in Forest Lawn, Glendale.

WRITINGS

Address: The New Day in Evangelism, Militant Methodism, D. G. Downey et al., Eds., 1913.

Address: New England Methodism and the Spirit of Wesley, N. E. Meth., Ed. E. C. E. Dorion, 1915.

Introduction, T'ai Shan, pub. Shanghai, Dwight Condo Baker, 1925.

Unpublished notes, essays and poems, M.B.C.

Episcopal addresses in China, M.B.C.

Sermon Outlines and Book of Thoughts, M.B.C.

BLAKE, EDGAR, 1869–1920–1943.

b. Gorham, Maine, December 8. He united with New Hampshire Conference in 1899. Pastor and Sunday School Secretary. He was a member of the Fifth Ecumenical Methodist Conference, London,

1921. He died in Coral Gables, Florida, May 26. and was buried in Evanston, Illinois.

WRITINGS

Address: To Advance in Sunday Schools, Militant Methodism, Downey et al., Eds., 1913.

Address: Methodism's Debt to New England, N. E. Meth., ed. E. C. E. Dorion, 1915.

Address: A suggested Plan, Working Conference for Methodist Union, 1916.

Address: Religion and Recreation, Better Things, Phila. Convention, Ed. C. F. Armitage, 1916.

A Lost Passion, 1943.

BOAZ, HIRAM ABIFF, 1866–1922.

b. Murray, Kentucky, December 18, of English, Irish and Scotch descent, a Virginia family since 1750. He was Principal of Fort Worth school at 21. He joined N. W. Texas Conference, 1889. Delegate to Fifth Ecumenical Conference, London, 1921. Pastor, Church Extension Secretary, Educator.

WRITINGS

Fundamentals of Success, 1923.

The Essentials of a Successful Ministry, 1937.

BOOTH, NEWELL SNOW, 1903–1944.

b. Belchertown, Massachusetts, June 14. He is a descendant of John Alden, Plymouth and of Simon Booth, Boston Puritan. Educated in the United States and Belgium, he joined N. E. Southern Conference, 1928. Pastor, missionary, Principal and Superintendent Congo Mission, Acting Secretary of Missions, Secretary for Religious Education, Congo Protestant Council. A member of Council, World Sunday School Association, he was a delegate to the Oslo Convention, Norway, 1926.

WRITINGS

School and Sunday School texts in French and in three African languages.

Serving God Through the Sunday School, 1937.

Educating a Bantu Community, 1939. "Many texts in Bantu."

The Cross Over Africa, 1945.

Abundant Life in Changing Africa, with Bishop W. J. King, etc., 1947.

BOWMAN, THOMAS, 1817–1872–1914.

b. near Berwick, Pennsylvania, July 15. He was named for his grandfather, "an eminent local preacher, who was ordained by Asbury." Converted at 16, January 1, 1833, he studied law, but joined Baltimore Conference in 1839. He was ordained by Bishop Waugh. Pastor briefly, Educator. He was Chaplain of the United States Senate in 1864, and was sent as a delegate to the British Conference. He was a delegate to the second Ecumenical, 1891. He died in Orange, New Jersey, March 5, and was buried at Forest Hill, Greencastle, Indiana.

BIOGRAPHY

Thomas Bowman-A Century of Discipleship, James A. McClintock. In mss.

WRITINGS

Romanism Enslaves, Degrades, Corrupts. Reply to Bishop Ryan on "What Catholics Do Not Believe." Address Mercantile Library Hall, St. Louis, April 22, 1878. As a pamphlet by Jas. H. Chambers, 1878, and also in Popular Lectures on the Errors of the Roman Catholic Church, same date.

BRASHARES, CHARLES WESLEY, 1891–1944.

b. Williamsport, Ohio, March 31. He is a son of Rev. Isaiah M. Brashares, and joined New England Conference in 1917. Pastor.

WRITINGS

Sermon: A New Commandment, American Pulpit Series, 1946.

BRISTOL, FRANK MILTON, 1851–1908–1932.

b. Jeddo, Orleans Co., New York, January 4, of Scotch- English ancestry. He was converted at a Methodist altar in a revival under Rev. J. H. More at 17. He united with Rock River Conference in 1877. He was a delegate to the Third Ecumenical Methodist Conference, 1901. Pastor. Bibliophile, Lecturer. He died in Mont-

clair, New Jersey, at the residence of his son Leverett D. Bristol, M.D., April 24. He was buried in Graceland, Chicago.

BIOGRAPHY

Campus Fires of '77, Northwestern University, 1928.

WRITINGS

Sermon at Funeral of Samuel J. Hayes, 1882.
Richard the Third and the Primrose Criticism, 1887.
Providential Epochs of Man, 1894.
From the Division of the Empire to the Last of the Kings, People's Bible History, Ed. G. C. Lorimer, 1895.
The Ministry of Art, 1897, with a special large paper edition, limited c.
Shakespeare and America, 1898.
Memorial Sermon: The Nation's Debt of Honor to the Soldiers, 1901.
Remarks on Assassination of President McKinley, his parishioner at Metropolitan Church, Washington, Third Ecumenical Conference, London, 1901.
The Religious Instinct of Man, 1904.
The Bibliomaniac's Dream, pub. anon., 1905.
Life of Chaplain McCabe, 1908.
Heroines of History, 1914.
Address: Book of Devotions, 1916.
Address: Asbury Centennial, 1916.
Essay, The Character of Washington, based on his collection of autograph letters. Typed mss., personally signed, M. B. C.

BROOKS, ROBERT NATHANIEL, 1888–1944.

b. Hollis, North Carolina, May 8. He joined North Carolina Conference in 1915. Pastor, Sunday School Field Secretary, Educator, Editor.

BROOMFIELD, JOHN CALVIN, 1872–1939.

b. Eyemouth, Scotland, July 4. He was educated in America and ordained in 1896. Methodist Protestant pastor. Religious work campaign, World War I. Traveling President of Pittsburgh Conference of Methodist Protestant Church. He was a delegate to the

Sixth Ecumenical Conference and was a member of the Oxford and Edinburg Conferences in 1937. He made a church journey in the Orient.

WRITINGS

Address: Marriage, Home and Family, Sixth Ecumenical Conference, 1931.

The Sabbath Through the Ages, 1932.

History of Pittsburgh Conference, Methodist Protestant Church, 1933.

Address: Methodist Youth and the Future, Book of the Sequi-Centennial of American Methodism, F. M. Liggett, 1934.

Sermon: "The Wonderful Christ." Revival Pulpit and pamphlet, 1945.

BROWN. WALLACE ELIAS, 1868–1924–1939.

b. Chittenango, New York, October 30. He united with Central New York Conference in 1894. Pastor. District Superintendent. He died in Portland, Oregon, November 18 and was buried in Morningside, Syracuse.

WRITINGS

Stewardship and Our Money, leaflet, Board of Education, n.d.

Sermon: Keeping God in the Picture. Typed, with pen changes, M. B. C.

BURNS, CHARLES WESLEY, 1874–1920–1938.

b. Willow Grove, Pennsylvania, May 28. He joined Philadelphia Conference in 1899. He was a cousin of Bishop Bickley and at one time was President of the Massachusetts Council of Churches. Pastor. He died in Boston, January 19, and was buried at First Church, Germantown, Philadelphia.

WRITINGS

Sermon: The Forward Looking Church, Written ms., M. B. C.

Sketch of Bishop Bickley, written, 1924, M. B. C.

Address: Centennial of the Methodist Protestant Church, Memorial Vol. 1928.

BURNS, FRANCIS, Africa, First Missionary Bishop of Methodist Episcopal Church, 1809–1858–1863.

b. Albany, New York, December 5. He was given by poor parents to a Mr. Atwood, a farmer, of Greene County, New York, whose wife was a Methodist class-leader. He was converted at 15 under the influence of Miss Stewart, a white teacher, daughter of a Baptist preacher. He is said to have been the first colored student in a white school in this country, at Lexington Heights, New York, and also in his own community the first colored teacher in a white school, where he received marked respect. He was sent as a missionary teacher to Liberia and joined the Liberia Conference in 1838. He was ordained Deacon and Elder by Bishop Janes in 1844. He was elected Missionary Bishop by the Liberia Conference in 1858 and was ordained Bishop by Bishops Janes and Baker at Genesee Conference in 1858. He died in Baltimore, Maryland, April 18, 3 months after Emancipation, and was buried in Monrovia, Liberia.

BIOGRAPHY

Lives of Missionary Bishops, Mark Trafton, Flood and Hamilton, 1882.

BURT, WILLIAM, 1852–1904–1936.

b. Padstow, Cornwall, England, October 23. He united with New York East Conference in 1881. Pastor and Missionary to Italy. He was a member of the Third and Fourth Ecumenical Conferences, London and Toronto. He died in Clifton Springs, New York, April 9, and was buried in Lynn, Mass.

WRITINGS

Translated *Discipline* of 1888 into Italian, pub. Firenze, 1889.

Homiletics, 1904, Tr. into French and German.

Address: Our Resources for Missions—Third Ecumenical Conference, 1901.

Sermon: Drew Series, Ed. E. S. Tipple, 1901. Also sermon in Drew Series Second edition, 1907, Thy Kingdom Come.

Footprints in Europe, Quadrennial Report, 1908.

Europe and Methodism, 1909.

Glimpses of Africa, pamphlet, 1909, pp. 18, African Diamond Jubilee Doc.

Address: The Mission of Methodism to the Latin Races, Fourth Ecumenical Conference, Toronto, 1911.

Address: Book of Devotions, 1916.

Foreword, Black River and Northern New York Memorial, A. C. Loucks, 1923.

Conference Sermon, Genesee, 1923, pamphlet, with appreciation.

CAMPHOR, ALEXANDER PRIESTLEY, 1865–1916–1919.

b. in the part of New Orleans, Louisiana, known as Carrolton, Jefferson Parish, August 9, after the death of his father. His Christian mother gave the boy, so that he might be educated, to her pastor, Rev. Stephen Priestley, who adopted and raised him, his mother aiding as to books as he worked, taught school, and became a college and seminary graduate. He joined Delaware Conference in 1895. Pastor, Educator, and Missionary under Bishop Hartzell. U. S. Vice-consul in Liberia. He died after much travel and hard labor in Orange, New Jersey, December 10, and was buried in New Orleans, La.

WRITINGS

Our Work in Liberia, West Africa, pamphlet, 32 pp., 1901.

Missionary Story; Sketches and Folk-lore from Africa, 1909.

Questionnaire of Africa Natives concerning lives, thought and religion, pamphlet, pub. by Prof. F. C. Starr, Monrovia, 1923.

Founded, "The New Africa," Ed. Vol. 1-5 Liberia; and W. Africa, Vols. 6-8.

Sermons, written mss., printed poem cards, M. B. C.

CANDLER, WARREN AKIN, 1857–1898–1941.

b. Villa Rica, Georgia, August 23. He joined North Georgia Conference in 1875. Pastor and Educator. He was a delegate to Ecumenical Conferences 1891, 1911, 1931. He died in Atlanta, Ga., September 25, and was buried by his own request at Oxford, Ga.

WRITINGS

Georgia's Educational Work, 1893.

Not Less Education: More of the Right Sort, pamphlet, 1897.

Christus Auctor, A manual of Christian Evidences, 1900.
High Living and High Lives, c. 1901.
Great Revivals and the Great Republic, 1904.
Sermon: Christian Watchfulness, Wesleyan Christian Advocate Pulpit, 1904.
Address: Go Forward, The Call of God to Men, Laymen's Missions, 1908.
Dangerous Donations and Degrading Doles, pamphlet, 1909.
Sermon: Sons of God, Fourth Ecumenical Conference, Toronto, 1911.
Wesley and His Work, 1912.
Practical Studies in the Fourth Gospel, 2 v., c. 1913.
Sermon: The Church, pamphlet, pp. 24, 1916.
Address to Joint Commission on Unification, 1916.
The Kingdom of God's Dear Son, 1921.
Wit and Wisdom of Warren Akin Candler, quotations from publications, Ed. E. F. Dempsey, 1922.
Life of Thomas Coke, 1923.
The Feast of the Family on the Birthday of the King, 1923.
Current Comments on Timely Topics, 1926.
Life of Bishop Charles B. Galloway, 1927.
The Christ and the Creed, 1927.
Easter Meditations, 1930.
Young J. Allen, The Man Who Seeded China, 1931.
Various pamphlets about Education, the Church, and addresses, usually n.d.
Ed. Great Men and Movements, Addresses by Bishop Galloway.
Ed. Sermons, Letters and Addresses, Bishop A. W. Wilson c. 1924.

CANNON, JAMES, JR., 1864–1918–1944.

b. Salisbury, Maryland, November 13, of Scotch descent. His first American ancestor, from Edinburgh, 1740, was in the Continental Congress, his father a Sunday school Superintendent over 50 years. He joined Virginia Conference in 1888. Chairman Executive Committee, World League against Alcoholism. He attended the World's Missionary Conference, Edinburgh, 1910, and was a delegate to the Ecumenical Conferences, London, 1921, and Atlanta, 1931. Pastor, Educator, Editor. He died in Chicago,

September 6 and was buried with his parents in Hollywood, Richmond.

BIOGRAPHY

Partly written autobiography, Life As I have Seen It, left in 1944 to Professor James Cannon III, to be finished and published as a biography.

Tribute to Bishop James Cannon, Jr., J. W. Moore, 1944, pamphlet.

WRITINGS

Sermon: Christian Discipleship, 1906.

Sermon: A Message for the Year, 1909.

Essay: Temperance Reform in the United States of America, Fifth Ecumenical Conference, London, 1921.

Prohibition in the United States, pamphlet, 1923.

Address: The Francis Asbury Monument, 1925.

Present Status of Methodist Unification, pamphlet, 1925.

We're Going to Stay Dry, pamphlet, 1926.

Address: The Gospel, General Missionary Council, Jackson, Mississippi, 1927.

Prohibition and the Presidential Campaign, and Shall America Elect a Cocktail President? pamphlets, 1927.

"Unspotted from the World," a personal statement, 1929.

Why I am a Fighting Dry, pamphlet, 1929.

Priest or Prophet? pamphlet, n.d.

Brief Statements and Appeals, M. B. C.

CAPERS, WILLIAM, 1790–1846–1855.

b. on his father's plantation in Bull-Head Swamp, St. Thomas Parish, South Carolina, January 26. He came of Huguenot ancestry. William, his father, was a captain in the Revolution under Gen. Marion at Ft. Sullivan, Eutaw and Savannah. When his father became a Methodist the son was deeply affected. He studied law, but joined the Methodist Church and the South Carolina Conference in 1808. He entertained Francis Asbury and Henry Boehm. He fought yellow fever in Savannah. Pastor, Presiding Elder, Editor. He was a missionary to the Creek Indians and established work among plantation negroes. He declined several college pres-

idencies. Missionary Secretary. He attended the Florida Conference in 1855, but was attacked later by sudden angina. "Three hours have taken away all but my religion." At the last he passed away peacefully in Anderson, South Carolina, January 29. He was buried in Columbia, South Carolina, near Washington Street Church.

BIOGRAPHIES

Autobiography up to thirty-first year, prepared 1851, in Wightman, 1858.

Tribute, in sermon, "Devotedness to Christ," Bishop Pierce, 1857.

Life of William Capers, W. M. Wightman, 1858, Recent print, 1902.

William Capers, W. M. Wightman, Biographical Sketches of Eminent Itinerant Preachers, T. O. Summers, 1858.

Sketch by William M. Wightman, Annals of the American Pulpit, W. B. Sprague, 1861.

Sketch, Lives of Methodist Bishops, W. M. Wightman, Flood and Hamilton, 1882.

Capers and the Negroes, W. P. Harrison, 1893.

WRITINGS

Sermon in The Southern Methodist Pulpit, Ed. C. F. Deems, 1849–1852.

Address to the British Conference on the Relation of the American Church to the Institution of Slavery.

Catechisms for Negro Missions.

Short Sermons and Tales for Children, Ed. by T. O. Summers.

CARMAN, ALBERT, Methodist Episcopal Church in Canada and The Methodist Church, 1833–1874–1917.

b. Iroquois, Ontario, June 27. He was of U. S. Loyalist descent and a son of a Provincial Legislator. His ordination was by Bishops James Richardson and Philander Smith, and he became a member of the Bay of Quinte and Ontario Conferences. He was briefly a pastor and for years an educator. He became President of the Moral and Social Reform Council of Canada and a senator of Toronto University. He was a member of the Second and Fourth Ecumenical Methodist Conferences. He was elected bishop of the

Methodist Episcopal Church at Napanee and he was elected a General Superintendent of the Methodist Church after the union of four Methodist bodies in 1885. His death occurred in Toronto, November 3, and he was buried in Mt. Pleasant, Toronto.

BIOGRAPHY

Centennial of Canadian Methodism, 1891.

WRITINGS

Canada, pub. when General Superintendent of The Methodist Church of Canada. It was written 30 years earlier, a 7 page poem, pamphlet from The Methodist Magazine.

The Guiding Eye, Toronto, n.d.

Address on *Discipline,* as Bishop of the Methodist Episcopal Church in Canada, 1874-1883, handwritten ms. M. B. C.

Foreword to Life of Bishop James Richardson, T. Webster, 1876.

Biographical Sketches of Bishop Philander Smith and James Richardson, Lives of Methodist Bishops, Flood and Hamilton, 1882, pp. 723-734.

The Methodist Church, in volume on Centennial of Canadian Methodism.

Address: The Hope of Unity, Second Ecumenical Conference, Washington, 1891.

Address: The Supernatural, n.d., handwritten ms., also typed by his son, F. A. Carman, M. B. C.

CHEN, W. Y. (Wen-yuan), China Central Conference, 1897–1941. b. Foochow, July 16. He is the son of an old-school Magistrate of high position, and was educated in China, the United States and Europe. He was converted under Bishop Gowdy and was baptized by Bishop Lewis. He joined Foochow Conference in 1921. He was Social Secretary of Foochow Institutional Church and General Secretary of the National Christian Council. Pastor, Educator.

WRITINGS

A Psychological Interpretation of Chinese Culture, 1930.

The Great Migration and the Church in West China, with Bishop Lacy, 1941.

Religion and Personality.
Psychology and Religion.
China's Temperament and Culture.

CHITAMBAR, JASHWANT RAO, Central Conference of Southern Asia, India, 1879–1931–1940.

b. Allahabad, United Provinces, India, September 5. He was the son of a native preacher who was a converted Mahratta Brahmin, one of the first fruits of missionary work in western India. Both parents were of the high-caste Indians who forsook wealth to become Christians. He was received into North India Conference in 1907. He became a Hindustani pastor, District Superintendent and educator, and was the first Indian delegate to General Conference. He was one of the founders of the National Missionary Society of India. He was a delegate to the World's Misionary Conference, Edinburgh, 1910. His election made him the second Protestant native bishop. He was taken ill on return from the General Conference of 1940, and died in Jubbulpore, September 4, peacefully, surrounded by the family gathered for a birthday celebration on the morrow. His burial was in Jubbulpore.

BIOGRAPHY

The Making of a Bishop, Brenton T. Badley, 1942.

WRITINGS

John Wesley, the Man Who Did Exploits, in God's Heroes Our Examples, 1914.
Mahatma Gandhi: His Life, Work and Influence, 1933.
Translation of Christian Hymns.
Member of committee that revised "The Standard Hindustani Dictionary."

CHUNG, CHOON SOO, Korean Methodist Church, – 1939 –.

b. and educated in Korea. Trained in classics, he was converted in "the great Korean revival," 1903, at a meeting conducted by Dr. R. A. Hardie. He was ordained deacon in 1911, in the first class of Korean preachers ordained by the Methodist Episcopal Church, South, Pastor, Presiding Elder.

CLAIR, MATTHEW WESLEY, 1865–1920–1943.

b. Union, West Virginia, October 21. He joined Washington Conference in 1889. Pastor, Presiding Elder. He served in Liberia and the United States. He died in Covington, Kentucky, June 28, and was buried in Washington, D. C.

WRITINGS

Sermon Sketch and papers, M.B.C.

CLARK, DAVIS WASGATT, 1812–1864–1871.

b. Mt. Desert, Maine, February 25. He was a grandson of Davis Wasgatt, a soldier throughout the Revolution. Influenced by the family altar, at 16 he joined the first Methodist class formed by Rev. David Stimson on Mt. Desert Island. After some years of teaching he entered New York Conference in 1843. Pastor, Educator, Editor. Several months of physical weakness were due to overwork. April 6, 1871, he attended the New York Conference at Peekskill. Following communion he yielded the chair to Bishop Simpson and left the church. He returned home and died in Cincinnati, May 23, and was buried in Spring Grove, Cincinnati.

BIOGRAPHIES

Life of Bishop Davis W. Clark, Daniel Curry, 1874.

Sketch, Lives of Methodist Bishops, Daniel Curry, Flood and Hamilton, 1882.

WRITINGS

Thanksgiving Sermon, 1843, Alarm to Christian Patriots, 1844.

Mental Discipline, the acquisition and communication of knowledge, also a topical course of theological study, 1847, George Peck, Ed.

Elements of Algebra.

Ed. Methodist Episcopal Pulpit. Revised later, Ed. George Peck, 1848. 34 Sermons by Bishops Simpson, Clark, Peck, Morris, Baker, Janes and Hedding.

Sermon: Death the Wages of Sin, Methodist Pulpit, 1848.

Anniversary Discourse, The Able Minister of the New Testament, before literary societies of General Biblical Institute, Concord, N. H., 1849. pamphlet, 32 pp., 1850.

Intr. Ancedotes for Ministers, Daniel Smith, 1850 cir.

The Problem of Life—Discourse on death of Hon. John McLean, pamphlet, pp. 30, 1851.

Sermon: The Cross of Christ, the One Theme of the Christian Minister's Glorying, pp. 31, 1853 and later.

Ed. Asbury and His Coadjutors, W. C. Larrabee, 1854.

Life of Noah Levings, in Biographical Sketches, J. McClintock, 1854. Same subject in Troy Conference Miscellany, Stephen Parks 1854.

Death-Bed Scenes, 1855.

Life and Times of Rev. Elijah Hedding, D. D., 1855.

Ed. Works of Bishop Thomson, 1855-6.

Ed. Exeter Hall Lectures, Y.M.C.A., London, 1847-55, 1856.

Ed. Travel and Adventure, 1856.

Ed. Fireside Library, Five Volumes, 1856.

The Temple Built and the Temple Blessed, Dedication Sermon, pamphlet pp. 16, 1859.

Ed. Experiences of German Methodist Preachers, Adam Miller, 1859.

Ed. Celebrated Women and Home Views, volumes taken from Ladies' Repository and illustrated, 1863.

Man All Immortal, 1864.

Ed. Lectures and Addresses of John Dempster and account of his funeral, 1864.

Sermons: First Series, 1868 and later.

Address in Sacred Memories, W. C. Smith, 1870.

The Importance of Doctrinal Truth in Religion, pamphlet, pp. 30, 1871.

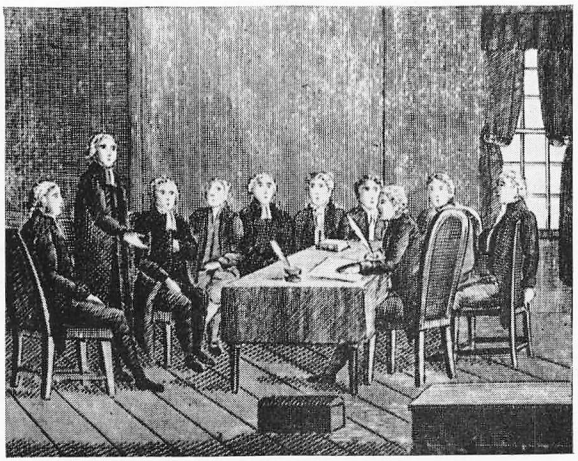
Biography of Eliza Garrett, in Our Excellent Women, pub. by James Miller, 1872.

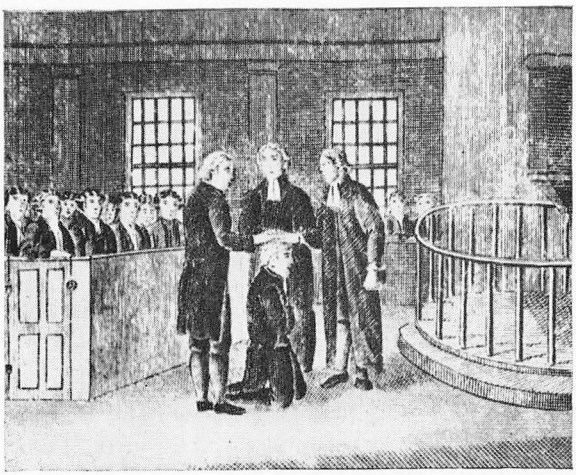
Lecture: The Bible a Revelation from God, in Ingham Lectures, 1873.

CLARK, WILLIAM HENRY, Free Methodist Church, 1854–1919–1925.

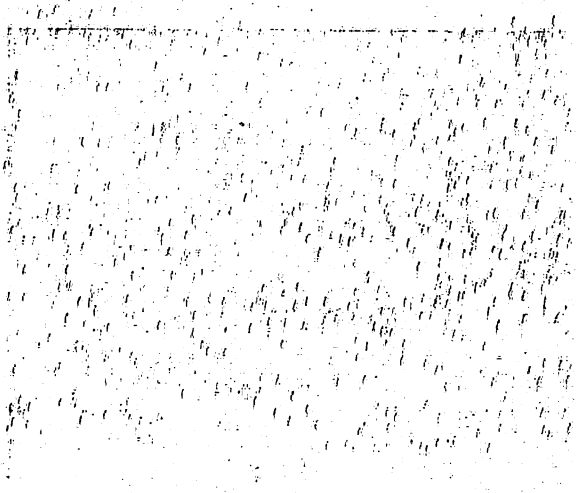
b. Racine, Wisconsin, April 8, of English, Scotch and Irish forebears. He was converted at 19 under pointed challenge by Rev. Moses Downing during revival in Alton, N. Y., and joined Sus-

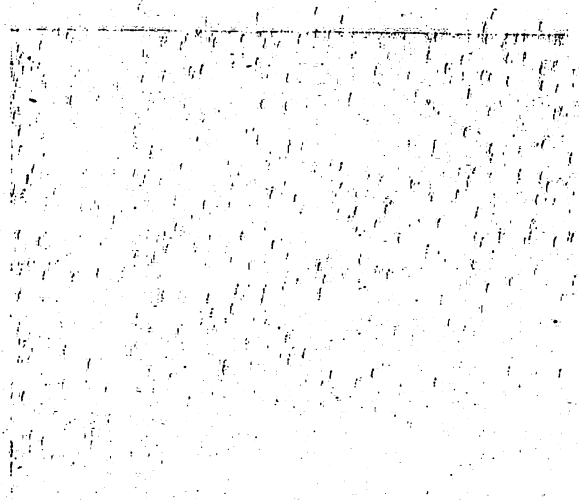
THE FIRST CONFERENCE AND
ORDINATION
IN AMERICAN METHODISM





The above quaint cuts are from The Rise and Progress of Methodism in Europe and America, James Youngs, 1830.





quehanna Conference in 1876. Pastor and District Elder. He entered a state of coma shortly before death and on recovery expressed regret to find himself still on earth. He died in Rome, N. Y., Nov. 8, and was buried in Rome.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

COKE, THOMAS, 1747–1784–1814.

b. Brecon or Brecknock, South Wales, September 9 (Crowther says October 9, evidently an error). His father, Bartholomew, was an eminent surgeon and magistrate who died early. His mother joined the Methodists in Bristol. Jesus College, Oxford, degrees. He struggled with infidelity and deism. He became Chief Magistrate of Brecon at 25, but joined Mr. Wesley in 1777 and entered the Wesleyan Conference in 1778. He held the first Irish Conference. Thomas Coke was the first Methodist and first Protestant bishop elected in America. He served as President of the British Conference and was a promoter of missions. "He was himself a missionary society," Simpson. He died on an expedition to India alone in a state room on the ship Cabalva, perhaps of apoplexy, May 3, and was buried in the Indian Ocean.

BIOGRAPHIES

The Case of the Caribbs in St. Vincent's, pamphlet adv. mission in W. Indies, established by Dr. Coke in 1787 and issued soon after, 1788.

Life: Jonathan Crowther, Sen., Leeds, 1815.

Memoirs of the Late Rev. Thomas Coke, LL.D., Joseph Sutcliffe, prefixed to Extracts of the Journals of Bishop Coke; listed below, Dublin 1816.

The Life of Rev. Thomas Coke, LL.D., Samuel Drew, London, 1817; New York, 1818.

Sketch in The Rise and Progress of the Methodist Church, A. G. Meacham, 1835.

Memoirs of Mr. Wesley's Missionaries to America, P. P. Sandford, 1843.

Sketches and Incidents, Ed. George Peck, 1845-7.

Rev. Thomas Coke, LL.D., Lives of Eminent Methodist Preachers, P. D. Corrie, 1852.

The Life of the Rev. Thomas Coke, Wm. H. Norris.

Asbury and His Coadjutors, W. C. Larrabee, Ed. D. W. Clark, 1854.

Thomas Coke, Heroes of Methodism in America, J. B. Wakeley, 1856.

The Very Drudge of Charity, America and American Methodism, F. J. Jobson, 1857.

The Life of Rev. Thomas Coke, J. W. Etheridge, London, 1860.

Dr. Coke, Methodist Foreign Evangelization, Abel Stevens, Ladies Repos., 1861.

Thomas Coke, account and letters of Wm. Thacher and J. W. Francis, Annals of the American Pulpit, W. B. Sprague, 1861.

Appreciation, Life and Times of Nathan Bangs, Abel Stevens, 1863.

Burning and Shining Lights, Robert Steel, London, 1864.

The Father of Our Missions, Wm. Moister, London, 1871.

Biographical Notes, Memorials of Methodism in Virginia, W. W. Bennett, 1871.

Sketch, Lives of Methodist Bishops, W. M. Punshon, Flood and Hamilton, 1882.

The Prince of Missionaries, Heroic Methodists of Olden Time, Daniel Wise, 1882.

Centenary Cameos, O. P. Fitzgerald, 1893.

Dr. Coke, the Father of Methodist Missions, W. H. Withrow, Canada, 1898.

Biographical Items, Old Baltimore Conference, J. E. Armstrong, 1907.

Thomas Coke, F. B. Upham, 1910.

Life of Thomas Coke, W. A. Candler, 1923.

The Top Sergeant, 1930 and The Trail of the Circuit Rider, 1936, W. L. Duren.

Address: Thomas Coke, The Missionary Reach of Methodism, Paul B. Kern, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.

Thomas Coke, Booklet, Benjamin Gregory, London, 1936.

The Man Who Wanted the World, also "radio play," Cyril J. Davey, 1947.

Caribbean Conquest, Dorsett and Lawrence, 1947.

WRITINGS

Address to Inhabitants of Bristol, 1762; also pamphlet as to Dewsbury Chapel, Yorkshire.

Sermon on Education, at Crewkerne, Somerset, 1773.

A Preface to a pamphlet on the American War, in Welsh, 1776.

The First *Discipline* of the Methodist Episcopal Church in America, originally entitled, "Minutes of Several Conversations between the Rev. Thomas Coke, LL.D., the Rev. Francis Asbury and others at a Conference begun in Baltimore in the State of Maryland, on Monday, the 27th of December, in the year 1784, Composing a Form of *Discipline* for the Ministers, Preachers and Other Members of the Methodist Episcopal Church in America." Pub. Philadelphia, 1785.

Sermons of Bishop Coke—a difficult bibliography to trace. "Three Distinct sermons he published," says Samuel Drew, but more were published. An early one is mentioned above.

The Substance of a Sermon, "at the Ordination of the Rev. Francis Asbury," 22pp., 1785, London.

On the Godhead of Christ, delivered at the Conference of 1784 and published in New York, February, 1785. A brief analysis of this discourse is in The Experience, Christian and Ministerial, of Reuben Peaslee, 1816.

Funeral Sermons: On the Death of Mr. Wesley, 1791, on the Death of Rev. Mr. Richardson and the Funeral Sermon of Hester Ann Rogers, 1794, Experiences and Spiritual Letters of Hester Ann Rogers. See sermon in Acc't of Experience, Mrs. H. A. Rogers, 1837.

On the Witness of the Spirit, preached at General Conference, 1792, prepared for publication the same year. Printed at various times. One of the Coke sermons was published by C. F. Deems, in his Southern Methodist series, 1849–52.

Two Letters to the Rev. John Wesley, a continuation of Dr. Coke's Journal, 12 pp., London, 1787. The substance in Journals of Visits to America.

A Further Account of the Late Missionaries to the West Indies, etc., 1789.

A Journal of the Rev. Dr. Coke's Third Tour through the West

Indies, 1791. Letters to Wesley, to White, 1791, to Wilberforce, 1813. Pamphlet, 1842.

The Life of John Wesley, conjointly with Henry Moore, 1792.

The Methodist *Discipline* of 1792: "Here (Philadelphia) I prepared a new Edition of our form of *Discipline,* with all the regulations made at the Conference", Journal of the Fifth Visit to America, Nov. 20, in loco.

Address to Methodist Societies in England on settlement of the Chapels, Statement on Dewsbury Chapel, Yorkshire, and an address to preachers on the pamphlet of William Hammett, 1795.

Notes on the *Discipline,* with Francis Asbury, first publ. in *Disc.* of 1798, separately in 1800, 187 pp., and in Emory and other Histories of the *Discipline.*

An account of the Great Revival at Dublin, 1790, Methodist Magazine, 1798.

Journals of Dr. Coke's First Five Visits to America, 1784–1793, published in detached fragments, "except in one instance, where several of His Journals to North-America and the West-India Islands were collected and published in a small volume (which was dedicated to the Rev. John Wesley)". See more fully below.

Copies of Letters from the Missionaries employed in Ireland, with a short Address to the General Public, London, 1801.

Duties of the Minister of the Gospel, 1798, and with preface, 1810. Also published with Clavis Biblica and Preacher's Manual, with Letter to a Preacher, A. Clarke, 1810.

A Commentary on the Holy Bible, Six volumes, London, 1801–1803; Welsh translation, 1808; New York, 1812. The M. B. C. has in Dr. Coke's own hand an advertisement of this large quarto work as follows: "A Commentary on the Holy Scriptures of the Old and New Testament, compiled from the best authorities, by Thomas Coke, LL.D." The introduction uses the term "Scripture" nearly 30 times, but "Bible" not at all. Why the original intention as to the title was changed who knows?

An account of the Rise, Progress and Present State of the Methodist Missions by the Rev. Dr. Coke, General Superintendent of These Missions; Annual Reports, 1804–1816. A volume of several hundred pages.

A Compiled System of Philosophy, unfinished, 1808.

History of the West Indies, 3 volumes, 1808–1811.

The Appendix to the Commentary on the Revelation following Dr. Coke's Commentary on the New Testament, 70 quarto pp., issued with the title, The Recent Occurrences of Europe considered in Relation to such Prophecies as are now fulfilling, or remain yet to be fulfilled, London, 1809, 318 pp.

The Cottager's Bible, unfinished, but completed and published by the Methodist Book Committee, 1809.

The Life of Christ, a poem, originally written by the Rev. Samuel Wesley, Vicar of Epworth in Lincolnshire, Father of the Late Rev. and Venerable, John Wesley: corrected, abridged, enlarged by much original matter, and presented to the public in an almost entire new dress by Thomas Coke, LL.D., of the University of Oxford. In two volumes, published together, 1809.

Six Letters to the Methodist Societies on Justification and Witness of the Spirit in Reply to Melville Horne, 1810.

Memoir of Mrs. Penelope Goulding Coke, 1811.

Extracts of the Journals of the late Rev. Thomas Coke, LL.D.; Comprising several Visits to North-America and the West Indies; His Tour Through a Part of Ireland, and His Nearly Finished Voyage to Bombay in the East-Indies; to Which Is Prefixed a Life of the Doctor, Dublin, 1816.

The Preface to this book runs as follows: "To the Reader. The late Rev. Dr. Coke's Journals were heretofore published in small detach-pieces, except in one instance, where Extracts of several of his Journals to North-America and the West-Indies Islands were collected and published in a small volume (which was dedicated to the Rev. John Wesley,) and well received in Great Britain and Ireland. Since the time of that publication, many interesting Extracts from the Doctor's Journals of a later date were presented to the public in the Arminian or Methodist Magazine for the year 1798, which Extracts were never published separately. The present volume comprises the Collection dedicated to the Rev. John Wesley, the Extracts from the Magazine and the Doctor's last Journal as far as it has come to hand, of his nearly finished voyage to the East, to which is prefixed a Life of the Doctor, by Mr. Sutcliffe." The last is the book so praised by Etheridge.

Left uncompleted by Bishop Coke were a Hist. of the Bible and other projects.

Journal of Thomas Coke, Nashville, 1896.

COLEMAN, GEORGE WHITEFIELD, Free Methodist Church, 1830–1886–1907.

b. Perry Center, New York, October 10. He was converted as a child at his mother's side. In his early life he was a farmer and lay preacher. He entered Genesee Conference, Free Methodist Church, on trial in 1863. Pastor and Traveling District Chairman, Third General Superintendent of the Free Methodist Church. He was patient and hopeful through a long period of suffering at the close of his life on earth. He died in Gainesville, New York, July 3 and was buried there.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WRITINGS

The Nature of Scriptural Holiness, Symposium, Ed. W. T. Hogg, 1896.

COOKE, RICHARD JOSEPH, 1853–1912–1931.

b. New York City, January 31. His parents came from Ireland. He entered Holston Conference in 1873. He was a member of the Ecumenical Methodist Conferences, 1901, 1911 and 1921. He was fraternal delegate to British and Irish Conferences, 1906. Pastor, Educator and Editor. He died in Athens, Tennessee, December 25, a month after an apoplectic stroke, and was buried in Cedar Grove, Athens.

WRITINGS

The Doctrine of the Resurrection, 1884.

Representative Men, hand-written lecture for Chautauqua School of Theology at Lake De Funiak, Fla., Feb. 1884. M. B. C.

Reasons for Church Creed, 1888.

Christianity and Childhood, 1891.

The Historic Episcopate, 1896.

Christ and the Critics, 1898.

History of the Ritual of the Methodist Episcopal Church,1900.

Judicial Decisions of the General Conference, 1903 and 1918.
Fraternal address to Irish Wesleyan Conference, Belfort, 1906. Typed, M. B. C., signed and corrected in ink.
The Incarnation and Recent Criticism, 1907.
Questions for the High-Churchmen, 1910.
The Wingless Hour, 1911.
Address: The Doctrine of Assurance, Fourth Ecumenical Conference, Toronto, 1911.
Freedom of Thought in Religious Teaching, 1913.
The Most Dangerous Class in America, The Pacific N. W. Pulpit, 1915.
Address: Book of Devotions, 1916.
The Church and World Peace, 1920.
Address: The Authority of the Bible, read by L. O. Hartman at Fifth Ecumenical Conference, London, 1921.
Religion in Russia Under the Soviets, 1924.
Did Paul Know of the Virgin Birth? 1926.
Literature and Life, typed address, M. B. C., 57 pp.

CORSON, FREDERICK PIERCE, 1896–1944.

b. Millville, New Jersey, April 11. "The earliest remembered experience" of his life centered around expectation to preach. Ordained in 1920, he joined the New York East Conference. He was a member of the Governor's Commission for the Revising of the Constitution of the State of Pennsylvania. Pastor, District Superintendent, Educator.

WRITINGS

Dickinson College—An Interpretation of Function and Purpose, 1935.
The Dilemma of the Liberated, address, pamphlet, 1936.
The Lure of the Expected, 1937.
Freemasonry and the Framing of the Constitution, pamphlet, 1937.
Freemasonry and the Spiritual Foundations of the Constitution of the United States of America, address, Congressional Record and pamphlet, 1938.
A Free College in a Free State—Freedom in Legislation, pamphlet Association of American Colleges, 1940.
Education and the Arsenal of Democracy, 1941.

A Philosophy of Education for the Postwar World, pamphlet, 1944.
The Obligation of the Church Related College to the Future.
The Philosophy for the Liberal Arts Colleges.
Personal Statement, My Call to Preach, pamphlet, Ed. E. A. Hunter, 1946.
The Pattern of a Church, 1947.

CRANSTON, EARL, 1840–1896–1932.

b. Athens, Ohio, June 27. The family was of English and Scotch origin. Its ancestry included Roger Williams and Governors John and Samuel Cranston of Colonial Rhode Island. He was a captain in the War of '61-65. He joined Ohio Conference in 1867 and was a pastor, Presiding Elder and Publishing Agent. He was a member of the Fourth Ecumenical Methodist Conference, Toronto, 1911. He died in New Richmond, Ohio, August 18, and was buried in Arlington, Virginia, National Cemetery.

Biography

Sketch, Echoes From Peak and Plain, I. H. Beardsley, 1898.

Writings

Essay, The Centennial State, National Repository, July, 1880, M. B. C.
Address: Centennial of the Methodist Book Concern, 1890.
Tribute to Elizabeth Walden, Pamphlet, 1900.
Korea's Only Hope, Korea Quarter-Centennial Documents, 1910.
The Church and the Government, Sermon, 1910, Foundry, Washington.
The Papacy Still Anti-American, Hamline Church, Washington, 1910.
Episcopal Address, 1912.
Address in Lodestar and Compass, Without Haste, Without Rest, Franklin Hamilton, 1915.
Breaking Down the Walls, 1915.
Address: Book of Devotions, 1916.
Address: The Existing Situation, Working Conference on Methodist Union, 1916.
Brief address: The Time Has Come for Reunion, Philadelphia Convention, 1916.

Stewardship Fundamental in Creation, 1920.
Is This the Road to Jericho? 1928.
Science, Theology and Religion, pamphlet, 1932.
The Boy Church Builder, Filipe Cruz, n.d., M. B. C.
Grouch or Glory, n.d., M. B. C.
Sermons and Sketches, Mss. written or typed, M. B. C.
Statement in Korea Documents, Competent Witnesses on Korea as a Mission Field, M. B. C.

CUSHMAN, RALPH SPAULDING, 1879–1932.

b. Poultney, Vermont, November 12. He is descended from Robert Earl Cushman, Agent of Plymouth Colony, the lay preacher of the first sermon printed in America. His grandfather and great grandfather were Congregational preachers. He joined New England Conference in 1902. He was General Stewardship Secretary of the Methodist Episcopal Church, 1917, and of the Interchurch World Movement, 1918. Pastor.

WRITINGS

Studies in Stewardship, 1917.
Stewardship Sermons, 1918.
The New Christian, 1919.
The Message of Stewardship, 1922. Revised and Enlarged, 1946.
Hilltop Verses, 1927.
Dealing Squarely with God, 1927.
Spiritual Hilltops, 1932.
The Sharing Life, 1933.
Dear Bob—Letters of a Preacher to His Son, 1934.
Address: Youth and Methodism, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.
Practicing the Presence, A Quest for God, 1936.
Address: The Meaning of Aldersgate, What Happened at Aldersgate, E. T. Clark, 1938.
I Have a Stewardship, 1939.
Pocket Prayer Book and Devotional Guide, 1941.
Will a Man Rob God? pamphlet, 1942.
The Pocket Book of Faith, 1945.
Hilltop Verses and Prayers, 1945.
The Message of Stewardship, 1946.

DACORSO, CÉSAR FILHO, The Methodist Church of Brazil, 1891–1934, '38, '42.

b. Santa Maria da Bocca do Monte, Brazil, Nov. 10, of an indifferent Roman family of Italian and Portuguese ancestry. He was the only Protestant convert in 1908 under influence of a Young People's Society. He was called to preach through persuasion of Rev. J. W. Price and joined the Brazil Annual Conference in 1915. Missionary, Pastor, District Superintendent, Educator. First native Brazilian called to episcopacy. President of the Fifth Evangelical Congress in Brazil. He represented Brazil in the Latin American Congress at Montevideo.

WRITINGS

The Sacramental Form of Baptism, booklet.
Several pamphlets.

DARLINGTON, URBAN VALENTINE WILLIAMS, 1870–1918.

b. Shelby County, Kentucky, August 3. He united with Kentucky Conference in 1896. He was a member of the 4th Ecumenical Conference, Toronto, 1911.

WRITINGS

Address at funeral of Bishop McMurry. In a brochure, 1934.
Address: Our Personal Approach to Aldersgate, What Happened at Aldersgate, E. T. Clark, 1938.

DAWSEY, CYRUS BASSETT, The Methodist Church of Brazil, 1886–1946.

b. Aynor, Horry County, South Carolina, February 14. His father was of English and his mother of French descent. He was converted in 1902 and joined Rohoboth Methodist Church. He was pastor in the United States for four years and a missionary in Brazil from 1914. He was a pioneer in opening new areas as District Superintendent.

DECELL, JOHN LLOYD, 1887–1938–1946.

b. Brookhaven, Mississippi, August 12. As a young lad he was a member of the Sunday school of Galloway Memorial Church in Jackson. Later he was a member, pastor, District Superintendent

and bishop of Galloway Church. He joined Mississippi Conference in 1910 and was ordained in 1912. He served on the Interdenominational Relations Commission, the Commission on Education and the Commission on Church Union. Pastor, Presiding Elder. He died at Jackson, Mississippi, January 10, 1946, and was buried in Greenwood, Jackson.

BIOGRAPHY

Sketch, typed, by Bishop Hoyt M. Dobbs, M. B. C.

WRITING

Sermon: Rejuvenescence of the Church, Sermons by the Sea, 1939.

DENNY, COLLINS, 1854–1910–1943.

b. Winchester, Virginia, May 28. He practiced law in Baltimore, 1877–79 and joined Baltimore Conference of the Methodist Episcopal Church, South, in 1880. He never separated himself from this branch of Methodism. He toured Asiatic Missions, 1886–7, and was Chaplain, University of Virginia, 1889–91. He was a member of the Fourth Ecumenical Conference, Toronto, 1911. Preacher, Educator. He died in Richmond, May 12, and was buried in Riverview, Richmond.

WRITINGS

Sketch of Life of Joshua Soule, Old Baltimore Conference, J. E. Armstrong, 1907.

Analysis, Davis' Elements of Deductive Logic and of His Elements of Psychology, 1916.

Address: Review of Existing Situation, Working Conference on Methodist Union, 1916.

A Manual of the *Discipline* of the Methodist Episcopal Church, South, and Decisions of the College of Bishops, 1931. Originally prepared by H. N. McTyeire, revised and enlarged.

The Legal Action Required to Adopt the Proposed Plan of Methodist Union, Richmond, May 19, 1937. Manifold personally signed by Collins Denny and Collins Denny, Jr. M. B. C.

DICKEY, JAMES EDWARD, 1864–1922–1928.

b. Jeffersonville, Georgia, May 11. He was a descendant of John Dickey, from Londonderry, Ireland, 1753, and of an English

settler in Maryland. His father was Rev. James Madison Dickey. His parents were of Revolutionary stock. He was a member of the Ecumenical Conference at Toronto in 1911. He joined North Georgia Conference in 1891. Pastor, Educator. He died after an appendectomy operation at Louisville, April 17, and was buried in West View, Atlanta.

BIOGRAPHY

Life of Bishop Dickey, E. F. Dempsey, 1937.

DOBBS, HOYT McWHORTER, 1878–1922.

b. Antioch, Cherokee County, Alabama, November 16. He is a son of Rev. Samuel Lewis Dobbs. He joined North Alabama Conference in 1904. Pastor, Educator.

WRITINGS

Fraternal Address at General Conference, 1928.
Address at Central Jurisdictional Conference, 1940.
Sketch of Bishop John L. Decell. Mss., signed, M. B. C.

DOGGETT, DAVID SETH, 1810–1866–1880.

b. Lancaster County, Virginia, January 26. He descended from Rev. John Doggett, Church of England immigrant to Virginia about 1650, and rector of White Chapel Church, Lancaster County. He had Revolutionary forebears and his parents were Methodists. He was converted at 17 and joined Virginia Conference in 1829. Pastor, Educator, Editor. He was a life-long advocate of Ecumenical Methodism. He traveled for several years in frequent illness, but a few months before his passing he was relieved from suffering. He died in Richmond on October 27 and was buried in Hollywood, Richmond.

BIOGRAPHIES

Memorial Sermon, 1880, in Passing Through the Gates and Other Sermons, H. N. McTyeire, 1889.
Biographical Sketch and Sermon, J. E. Edwards, 1881.
Sketch, Lives of Methodist Bishops, Flood and Hamilton, 1882.
Reminiscences, Eminent Men I Met, S. A. Steel, 1925.

WRITINGS

Sermon in The Southern Methodist Pulpit, Ed. C. F. Deems, 1849–1852.

A New Year's Admonition, Sermons for the College, T. P. Akers, 1851.

Sermon: "Christ and Pilate," Methodist Pulpit, South, W. T. Smithson, 1859.

Sermon in Sermons for the Home Circle, Ed. T. P. Akers, 1859.

Sermon in The Union Pulpit, Ed. W. T. Smithson, 1860.

Memorial Discourse; Virginia Conference, on the death of Bishop John Early, Dec. 2, 1873, pub. 1875.

Sermon in Fraternal Camp-Meeting Sermons, Round Lake, 1875.

Address on Rise and Progress of Methodism in North Carolina.

DUBOSE, HORACE MELLARD, 1858–1918–1941.

b. Choctaw County, Alabama, November 7. He joined Mississippi Conference in 1877. He was member of the World's Sunday School Convention and of the Ecumenical Methodist Conference, Toronto, 1911. Contributions to archaeology were made by him. Pastor, Editor. He died in Nashville, January 15, and was buried in Woodlawn Park, Nashville.

WRITINGS

Rupert Wise, a Poetic Romance, 1889.

Unto the Dawn, 1896.

Address: General Missionary Conference, 1901, The Highest Achievement of the Epworth League.

Planting of the Cross, 1903.

Margaret: an Idyl, 1905.

Gang of Six, 1906.

Life of Barbee, 1906.

The Symbol of Methodism, 1907.

The Men of Sapio Ranch, 1907.

Life at Its Best, 1908.

Francis Asbury—a Biographical Study, 1909.

Life of Bishop Joshua Soule, 1910.

Address: The Battle Against the Saloon, Fourth Ecumenical Conference, Toronto, 1911.

The History of Methodism, 1916.
The Consciousness of Jesus, 1917.
The Bible and the Ages, 1930.
Through Two Generations, 1936.
Address on Removal of Old Struther's Meeting House to Scarritt Campus, Typed, 1937, M. B. C.

DUNCAN, WILLIAM WALLACE, 1839–1886–1908.

b. Boydton, Virginia, December 20. The family of Scotch-Irish descent and of scholarship. He joined Virginia Conference in 1859. He was a Chaplain of the C. S. A. He was a delegate to the First and Second Ecumenical Methodist Conferences, 1881, and 1891. Pastor, Educator. He died in Spartanburg, South Carolina, March 2, and was buried in Spartanburg.

BIOGRAPHY

Eminent Methodists, O. P. Fitzgerald and C. B. Galloway, 1897, by Bishop Fitzgerald.

WRITING

J. C. Kilgo, An Appreciation, 1908.

EARLY, JOHN, 1786–1854–1873.

b. "Near the Peaks of the Otter," Bedford County, Virginia. He was of Irish ancestry "traced to the fourth century, A.D." He was a son of well-to-do Baptists and born near the close of the Revolutionary War, January 1. He was converted in a revival at 18, under Stith Mead and joined Virginia Conference in 1807. He was the youngest member of the first delegated General Conference, 1812. He was a long-time presiding elder, untiring in evangelism and a chief founder of Randolph-Macon College. Injured in an accident in 1866 his strength failed. He was unable to attend church during his last year and died November 5. He was buried in Lynchburg, Va., "in the shadow of the Blue Hills."

BIOGRAPHIES

Sketch, Annals of Southern Methodism, C. F. Deems, 1856.
Biographical Notes, Memorials of Methodism In Virginia, W. W. Bennett, 1871.

Memorial Discourse at Virginia Conference by David S. Doggett, 1873, pub. 1875.

Sketch, Lives of Methodist Bishops, Leonidas Rosser, Flood and Hamilton, 1882.

Bishop John Early, J. Rives Childs in John P. Branch Historical Papers, IV., No. 1, 1913.

WRITINGS

Address quoted in "Debate on Modern Abolitionism," pamphlet, 1836. M. B. C.

"Several sermons and pamphlets, the most important of which dealt with the memorable disruption of his Church."

ELPHICK, ROBERTO, The Central Conference of Latin America, 1873–1936.

b. Antofagasta, Chile, August 29, son of a British nitrate producer, Donald E. and of Tomasa Valenzuela, Chilean Catholic. He was converted by reading a New Testament given him by a Methodist Sunday school teacher, Mina Fawcett. Later his father and mother and most of his brothers were converted. He joined the Presbyterian Church and was ordained a minister in 1897. He transferred to Chile Conference, Methodist Episcopal Church, in 1906. He was a delegate to the International Missionary Conference in Jerusalem, 1928. Pastor, Educator, Evangelist. He was elected a bishop in Buenos Aires, and was consecrated at Columbus, Ohio.

WRITINGS

Autobiography, in Spanish, copy in M. B. C.

The Teachings of Christ.

EMORY, JOHN, 1789–1832–1835.

b. Spaniard's Neck, Queen Anne's County, Maryland, April 11. His parents were Methodists, his father a jurist who designed him for the law. His mother, converted under Garrettson, devoted John at birth to the ministry. He experienced "saving grace" at Quarterly Meeting in 1806. He studied law in the office of Judge R. T. Earle, Centerville, Maryland, and was admitted to the bar in 1808. He began practice of law, but decided against his father's protests to become a preacher and joined Philadelphia Conference in 1810.

He was a Pastor, Publishing Agent, originating the Publishing Fund and the Quarterly Review; executive and administrator. He was a commissioner to the British Conference and conducted important negotiations there, 1820. His last Conference was Troy, 1835. He was thrown from a carriage and died without regaining consciousness, December 16. He was buried in the family vault of Eutaw Street Church and finally in Mt. Olivet, Baltimore.

Biographies

Emory's Life and Works, Robert Emory (son) 1841.

Rev. Bishop Emory, D.D., The Lives of Eminent Methodist Ministers, P. D. Gorrie, 1852.

Biographical Sketches, J. McClintock, 1853.

Asbury and His Coadjutors, W. C. Larrabee, Ed. D. W. Clark, 1854.

Annals of the American Pulpit, W. B. Sprague, 1861, J. McClintock.

Brief Account, Western Cavaliers, A. H. Redford, 1876.

Sketch, Lives of Methodist Bishops, Wm. Larrabee, Flood and Hamilton, 1882.

Writings

Defence of the Witness of the Spirit, replies to Bishop White's essay in Christian Register, 2 pamphlets, 1817, A Reply and A Further Reply.

The Divinity of Christ Vindicated from the cavils and objections of Mr. John Wright as published in the "National Messenger," 1818.

Sermon at the British Conference, I Cor. 1:21-24, 1820. The only one of his sermons published, Appendix I, Life, 1841.

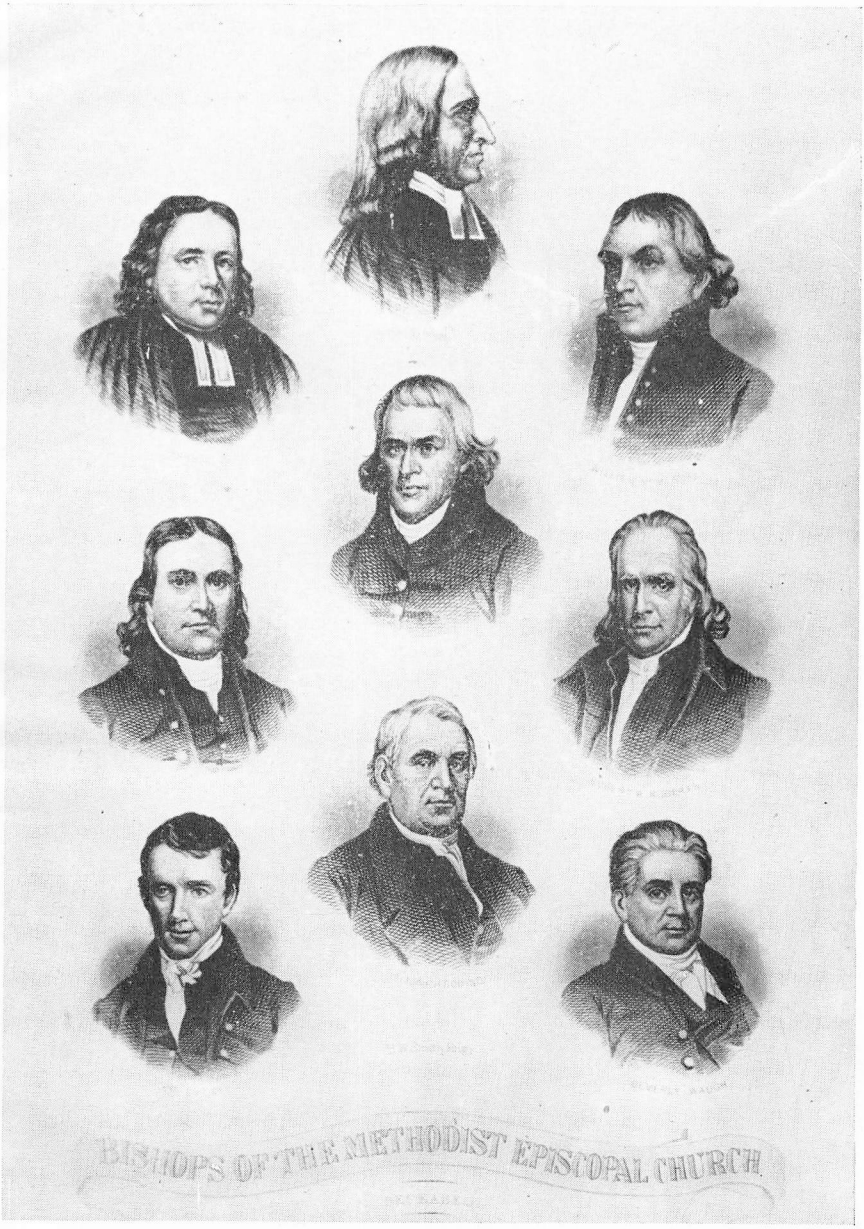
A Defence of "Our Fathers" and of the original Organization of the Methodist Episcopal Church, 1827. Reprinted in his Life, 1841. Various editions in Answers to Alexander McCaine's History and Mystery of Methodist Episcopacy.

A Series of Questions for Bible Classes, 3 Vol. miniature, conj. with Bishop Waugh, completed 1828.

Ed. and wrote much of material in "Methodist Magazine" and "Quarterly Review," 1828–32.

Ed. first official American edition of Watson's Life of John Wesley, 1831.

THE FIRST METHODIST BISHOPS WITH JOHN WESLEY



Top Center, John Wesley. First row, Bishops Coke, Asbury, McKendree. *Second row,* Bishops Whatcoat, Hedding, Roberts. *Lower,* Bishops Emory and Waugh.

Ed. a complete edition of Wesley with preface in Vol. I, of Sermons and Notes, 1831, and other important books.

One of signers of dedication of Doctrine and *Discipline,* 1832.

The Episcopal Controversy Reviewed. Ed. by Robert Emory from unfinished mss. Written in 1835, published separately and with Defence of Our Fathers, 1838, and in his Life by his son, Robert, 1841.

He wrote Religious Transactions and Observations, an intermittent diary.

EVELAND, WILLIAM PERRY, Missionary Bishop, Southeastern Asia, 1864–1912–1916.

b. Harrisburg, Pennsylvania, February 12. He began his ministry in 1888, and joined Central Pennsylvania Conference in 1891. Pastor, Educator. He died at Mount Holly Springs, Pennsylvania, by electrical accident July 24, and was buried in Mount Holly Springs.

WRITINGS

Inaugural Address, Williamsport Dickinson, pamphlet, 16 pp., 1908.

FAIRBAIRN, CHARLES VICTOR, Free Methodist Church, 1890–1939.

b. Ventnor, Ontario, Canada, November 22. His father was a Scotch Baptist, his mother an Adventist. He was licensed to preach in the Methodist Church of Canada in 1912. He joined the Free Methodist Church in 1918. Pastor, Evangelist, District Elder.

WRITINGS

Reasons for Loss of the Pulpit's Authority, 1925.

Secret of True Revival, 1928.

Purity and Power, 1929.

Revivals and Revivalism, 1931.

A Symposium on Revivals and the Present Day Need, Int. Bishop Griffith, Contr. by Bishops Pearce, Candler and Zahniser, 1931.

Primer in Evangelism, 1938.

Tarry Ye, and other sermons, 1943.

God's Plan for World Evangelism, 1946.

FISHER, FREDERICK BOHN, 1882–1920–1938.

b. Greencastle, Pennsylvania, February 14. Of English ancestry, he was converted early under the influence of Dr. L. F. Naftzger. He joined North Indiana Conference in 1903. He was a delegate to the World Conferences on Missions and on Faith and Order. Pastor, Missionary, Associate Secretary of Foreign Missions, Centenary Secretary. His episcopal field was India. He resigned as bishop in 1930 and died in Detroit, April 15.

BIOGRAPHY

Frederick Bohn Fisher, Mrs. Welthy H. Fisher, 1944.

WRITINGS

The Way to Win (With others), 1915.
Gifts from the Desert, 1916.
Address: The Price of Victory, Philadelphia Men's Convention, Ed. C. F. Armitage, 1916.
India's Silent Revolution (With Gertrude M. Williams) 1919.
Garments of Power, 1919.
Which Road Shall We Take? 1923.
Building the Indian Church (With W. B. Foley) 1930.
Personology, 1930.
That Strange Little Brown Man, Gandhi, 1932. Pub. in Swedish.
Can I Know God? 1934.
The Man That Changed the World, 1937.
How to Get Married and Stay That Way, 1938.
Seven pamphlets: A Christlike Life; Everlasting Life; The American Crisis; Civilization and Revolt; Episcopal Address, S. Asia; Indians in S. Africa; Why I Believe in America, n.d.

FITZ GERALD, JAMES NEWBURY, 1837–1888–1907.

b. Newark, New Jersey, July 27. He was admitted to the New Jersey bar in 1858 and practiced law with Chancellor Runyan of New Jersey. He was converted in a revival in Central Church, Newark, in 1861. He became a member of Newark Conference in 1862. He was a member of the Second Ecumenical Conference, 1891. Pastor, Presiding Elder, Recording Secretary of Missions. He died in Hong Kong, on an episcopal tour of visitation, April 4, and was buried in Linden, New Jersey.

Biography

Sketch of Life, M. H. Chamberlin, 1912.

FITZGERALD, OSCAR PENN, 1829–1890–1911.

b. Caswell County, North Carolina, August 24. His family emigrated from Ireland to Virginia. His middle name is from Abram Penn of Virginia Conference who baptized him in infancy. He entered Georgia Conference in 1854, his own statement in Sunset Views. He was Superintendent of Public Instruction of California, 1869–71. He was a member of Centennial Conference, 1884, and of the Ecumenical Methodist Conference, 1891. Educator, Editor. He died in Monteagle, Tennessee, August 5, and was buried in Mt. Olivet, Nashville.

Autobiography

Autobiography, Sunset Views, 1900.

Writings

California Sketches, 2 Vol., I, 1879; II, 1883.

The Class Meeting, 1880.

Christian Growth, 1881, 1885, etc.

Sermon: "The Great Awakening," Sermons by Southern Methodist Preachers, T. O. Summers, 1881.

Glimpses of Truth, 1883.

Doctor Summers, a Life Study, 1884.

Address: The Value of the Periodical Press to Methodism, Centennial Conference, 1884. Proceedings, 1885.

Centenary Cameos, 1885.

Bible Nights, 1887.

John B. McFerrin—A Biography, 1888.

Judge Longstreet and Georgia Scenes, New and Old, 1891.

Eminent Methodists, 1897, with Bishop Galloway, who wrote the chapter on Susannah Wesley only. Booklets: R. Alexander, T. Bottomley, McTyeire, etc.

The Epworth Book, 1898.

The Day and the Word, 1898.

Upper Room Meditations, 1902.

Fifty Years; Observations, Opinions, Experiences and Sermons, 1903.

Sermon: Holiness Now and Forever, Wesleyan Christian Advocate Pulpit, 1904.

Memoirs of D. R. McAnally, T. H. B. Anderson, W. M. Leftwich, Centennial Volume of Missouri Methodism, Gray and Baker, 1907. The Leftwich sketch in M. B. C. hand-written and signed by the Bishop.

FLINT, CHARLES WESLEY, 1878–1936.

b. Stouffville, Ontario, Canada, November 14. His family came from Cambridgeshire, England, where his father and grandfather were Wesleyan local preachers. He united with Northwest Iowa Conference in 1900. He was chairman of the Board of Arbitration under the Railway Labor Act, 1928–30–31. He was a member of the Fifth and Sixth Ecumenical Conferences. Pastor, Educator, Colonel O. R. C., President of Trustees, Clifton Springs Sanitarium.

WRITINGS

Address: The Future—Our Great Spiritual Resources, Fifth Ecumenical Conference, London, 1921.

Address: The Christian View of National Responsibility, Sixth Ecumenical Conference, Atlanta, 1931.

Address: The Christian College, an Influence upon Society through the Alumni, Forward Together, 1936.

Upper Room lesson, written copy, M. B. C. Dec. 29, 1939.

Pastoral Letter, printed 1944, M. B. C.

FOSS, CYRUS DAVID, 1834–1880–1910.

b. Kingston, New York, January 17. He was a son of Rev. Cyrus Foss and brother of Rev. A. C. and William Foss, Methodist preachers. His mother was descended from a Scotch Colonel Campbell who was killed at White Plains. He was converted at 18 in Wesleyan University and joined New York Conference in 1857. He was a member of the Ecumenical Methodist Conference, 1891. Pastor. Educator. He died in Philadelphia, January 29, and was buried in Pawling, New York.

BIOGRAPHY

Sketch, Proceedings Penna. State Conv., Harrisburg, 1900.

Cyrus David Foss—A Memorial, Biographical Sketch by Frank

Mason North and addresses by Bishops L. B. Wilson and W. F. McDowell, 1911.

WRITINGS

Inaugural Address, W. U. Pamphlet 35 pp., 1876.

Wesley and Personal Religious Experience, Wesley Memorial Vol., J. O. A. Clark, 1880.

Address: Centennial of Methodist Book Concern, 1890.

Address: The Attitude of the Church toward Amusements, Second Ecumenical Conference, Washington, 1891.

From the Himalayas to the Equator, 1899.

Opening Sermon, Penn. State Convention, 1900. Also address, etc.

Memorial Address, Concerning Bishop Hurst, Allegheny College brochure, 1903.

Address: What Retrenchment Means, First General Missionary Convention, Cleveland, 1903.

"He has published many sermons and addresses for special accasions."

Sermon in Methodist Pulpit Series, 1904, f.f.

Religious Certainties, A volume of seven sermons on special accasions, 1905.

FOSTER, RANDOLPH SINKS, 1820–1872–1903.

b. Williamsburg, Ohio, February 22. He entered Ohio Conference at 17 and was ordained by Bishops Waugh and Hedding. He was delegated to the Irish and British Conferences in 1868 and to the Ecumenical, 1891. Pastor, Educator. He died in Newton Center, Massachusetts, May 1, and was buried in Greenwood, Brooklyn.

BIOGRAPHY

Memorial Service for Bishops Foster and Hurst, Addresses by Bishops Merrill, Mallalieu, Foss and Fowler.

WRITINGS

Objections to Calvinism As It Is, reply to Dr. Rice, 1849. Also with intro. M. Simpson, and extensive appendix of replies, etc., 1860.

Sermon at New York Conference, Treating on the Need of the Methodist Episcopal Church with Respect to Their Ministry. 1856.

The Nature and Blessedness of Christian Purity, 1851, 1869.
Sermon in The Union Pulpit, Ed. W. T. Smithson, 1860.
Address in Sacred Memories, W. C. Smith, 1870.
Appreciation in Stayed on God, Memorial to Alfred Cookman, pp. 96, 1872.
Three Lectures, A Personal Cause, Origin of Life, Origin of Species, in Ingham Lectures, 1873.
Introduction Life of Alfred Cookman, H. B. Ridgaway, 1875.
Sermon in Fraternal Camp-Meeting Sermons, Round Lake, 1875.
Beyond the Grave, Chautauqua Lectures of 1878, 1879.
Sermon, Centennial Conference, Baltimore, 1884. Proceedings, 1885.
Centenary Thoughts, the First Hundred Years of Episcopal Methodism, 1884.
Sermon: The People's Church Pulpit, Ed. J. W. Hamilton, 1885.
Studies in Theology, 6 Vol.

1. Prolegomena, the Philosophic Basis of Theology, 1889.
2. Theism—Cosmic, or the Theism of Nature, 1889.
3. The Supernatural Book—Evidences of Christianity, 1889.
4. Creation—God in Time and Space, 1895.
5. God, Nature and Attributes, 1897.
6. Sin, 1899.

Philosophy of Christian Experience, 1890.
Essay: The Responsibility and Qualifications of the Preacher, Second Ecumenical Conference, Washington, 1891.
Sermon, Realities of the Invisible World, reported by D. A. Perrin, 1892.
Union of Episcopal Methodisms, 1892.

FOWLER, CHARLES HENRY, 1837–1884–1908.

b. Burford, Ontario, Canada, August 11. English-Scotch ancestry. He was converted on Christmas night in the first year of a law course. He joined Rock River Conference in 1861. He was a member of the Ecumenical Conference in 1891. His pleas for the ruined churches and schools of Chicago after the great fire made him known widely, especially in the East. He had years of struggle with a physical malady. Pastor, Educator, Editor, Missionary

Secretary. He died in New York City, March 20, and was buried in Woodlawn, New York.

WRITINGS

The Fallacies of Colenso Reviewed, 1859–60. Also Colenso's Fallacies, Another Review of the Bishop of Natal, 1864.

Address at Memorial Service in honor of John Dempster, 1863. In Lectures and Addresses, Dempster, Ed., D. W. Clark, 1864.

Sermon: Divine and Human Copartnership, Sunday Half-Hours with the Great Preachers, Ed., M. L. Simons, 1871.

Impeachment and Conviction, also Impeachment and Punishment of King Alcohol, pamphlets, pp. 29 and 32, 1872.

Stayed on God, Alfred Cookman Memorial, pp. 96, 1872.

Memorial Discourse on Edmund S. Janes, 1876.

The Wines of the Bible, pamphlet, pp. 35, 1878.

Sketch of Francis Asbury, Lives of Methodist Bishops, Flood and Hamilton, 1882.

Address of Welcome to Northern Teachers and Missionaries in the South, Christian Educators in Council, Ed., J. C. Hartzell, 1883.

Address: Hopeful Signs for Missions, Centennial Conference, Baltimore, 1884. Proceedings, 1885.

Essay: The Present Status of Methodism in the Western Section, Second Ecumenical Conference, Washington, 1891.

Address: Our Opportunity, First General Missionary Convention, Cleveland, 1903.

Missions and World Movements, 1903.

Memorial Address: Concerning Bishop Hurst, Allegheny College brochure, 1903.

Missionary Addresses, 1906.

Addresses on Notable Occasions, Intr. by R. J. Cooke, 1908.

Patriotic Orations, Ed. by son, Carl H. Fowler, 1910.

Domestic and Heathen Missions Compared, Conference Sermon, Elgin, pamphlet, 8 pp., n.d.

GALLOWAY, CHARLES BETTS, 1849–1886–1909.

b. Kosciusko, Mississippi, September 1. The first Galloway, Richard, came from England in 1670 and settled in Lord Baltimore's province, and the family branched into Pennsylvania and North Carolina. His great uncle was Rev. Charles Betts of N. C.

Conference. Bishop Galloway's conversion occurred in 1867 while he was a student at the University of Mississippi. He joined Mississippi Conference in 1868. He edited the Temperance Banner and became Chairman of the State Prohibition Committee. He was reported dead of yellow fever in 1878 and his obituary was written. He was a member of the Centennial Conference, 1884, of the Ecumenical Conferences of 1891 and 1901, and fraternal delegate to Canada and Great Britain. Pastor, editor. His health began to fail in 1905–6. He died in Jackson, Mississippi, May 12 and was buried in Greenwood, Jackson.

Biographies

Charles Betts Galloway, pamphlet reprint, n.d., from Publications Mississippi Historical Society, Vol. XI, Edward Mayes, Chan. U. of Miss.

A Prince of Preachers, W. A. Candler, 1927.

Orator, Preacher, W. L. Duren, 1932.

Writings

Address: Methodism, Its Providential Origin and Progress, Crystal Springs Camp, Miss., 1877.

Address: Methodism and Modern Sunday-schools, Centennial Conference, 1884. Proceedings, 1885.

The Editor-Bishop, Linus Parker, 1886.

A Handbook of Prohibition, 88 pp., 1886.

The Rev. C. K. Marshall, D.D., pamphlet, 1891.

Address: Methodism in the Western Section, Second Ecumenical Conference, Washington, 1891.

Open Letters on Prohibition (A Controversy with Jefferson Davis), Address, 1887, pamphlet, 1893.

A Circuit of the Globe, 1895.

Modern Missions—Their Evidential Value, 1896.

Eminent Methodists, with O. P. Fitzgerald, 1897. Bishop Galloway wrote the chapter on Susannah Wesley only.

Christianity and the American Commonwealth, 1898.

The Twentieth Century Movement in Methodism, Board of Education and Review, 1900.

Sermon: A Timely Restatement of the Methodist Fundamentals, Third Ecumenical Conference, London, 1901.

Address: The South and the Negro, Seventh Conference for Education in the South, 16 pp., Slater Fund, 1904.
Sermon on Bishop Keener, Wesleyan Pulpit, Atlanta, 1905.
Address at funeral of Sam P. Jones, Life by Mrs. Jones, 1907.
Address: Jefferson Davis—A Judicial Estimate, University of Mississippi, pamphlet, 48 pp., 1908.
Great Men and Movements, Ed., W. A. Candler, 1914.
Jubilee Anniversary, Address at Fiftieth Annual Meeting, American Missionary Association, pamphlet, n.d.
Two Mss. left unpublished, Sargent S. Prentiss and Mississippi, Her Past and Present.

GARBER, PAUL NEFF, 1899–1944–.

b. New Market, Virginia, July 27. He entered Western North Carolina Conference in 1926. He was Vice-President of the Ecumenical Council Americas and Orient, President of the Association of Methodist Historical Societies and a member of the Executive Committee, Association of Theological Schools. Educator.

WRITINGS

The Gadsden Treaty, 1924.
The Fighting Spirit of Methodism, 1928.
The Romance of American Methodism, 1931.
Life of John Carlisle Kilgo, 1937.
The Legal and Historical Aspects of the Plan of Unification, 1938.
The Methodists Are One People, 1939.
Young Man from Maine, *Epworth Highroad,* May, 1940.
The Methodist Meeting House, 1941.
Endorsement of Thesis of Chester Raymond Steele, "The Ecumenical Methodist Conferences, 1881–1931," 1943. Copy typed, M. B. C.

GARTH, SCHUYLER EDWARD, 1898–1944–1947.

b. Saffordsville, Kansas, September 1. Of Norwegian descent, his grandfather, Torve Elengson Garthe, from Norway to Kansas, 1872, received his name from the ancestral land and learned English after his arrival by comparing the English and Norwegian Bibles. He joined Kansas Conference in 1920. He was with the Army Y.M.C.A. two years during World War I. Pastor. President,

Ohio Pastors' Convention, 1944. District Superintendent. Bishop Garth was assigned to visit China and with Mrs. Garth was removed from this life in an airplane disaster about 100 miles west of Hangkow, January 28, 1947.

WRITINGS

Sermon: Greatness in Unexpected Places, Revival Pulpit, 1945.
Your Home Has a Soul, pamphlet, n.d.
Sermons and sketches, hand-written or typed, Creation Through Recreation, Victorious, but Defeated and others, M. B. C.

GATTINONI, JUAN E., South and Central Conference of Latin America, 1878–1932–.

b. Lombardy, Italy, July 24. He was reared in the Roman Catholic Church and moved to Argentina at six. He was converted at sixteen in the first Methodist service he ever attended. He joined on trial Eastern South American Conference in 1905. Pastor, District Superintendent, Theological Professor. He was the first Methodist preacher of Argentina elected a bishop, and was consecrated by Bishop George A. Miller. He attended the celebration of the Centenary of Missions in the United States in 1919.

WRITINGS

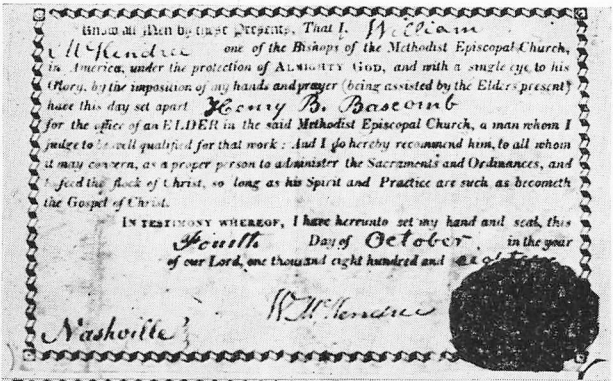
Sermons in Spanish, one hand-written, one typed, Micah 6:8 and Jeremiah 6:16, M. B. C.

GEORGE, ENOCH, 1767 or 1768 (family records destroyed by accident) –1816–1828.

b. Lancaster County, Virginia, March 10. He was brought up under formal Church of England influences. His father and himself were converted under John Easter and he refused a fine business opportunity to become a Methodist preacher. Asbury received him in 1790. Pastor, Presiding Elder, Evangelist. He did a full share of work at the General Conference of 1828. He became ill while preaching at Harrisonville, and became worse at Staunton. He said, "I have been many years trying to lead others to glory and now thither I am going." "He died in the triumphs of our holy religion at Staunton, Virginia," in the morning of August 23, and was buried in Mount Olivet, Baltimore.

HISTORIC ORDINATION CERTIFICATES

Bishop Bascom, by Bishop McKendree; John Littlejohn, by Bishop George; Alanson L. Cooper, by Bishop Hedding

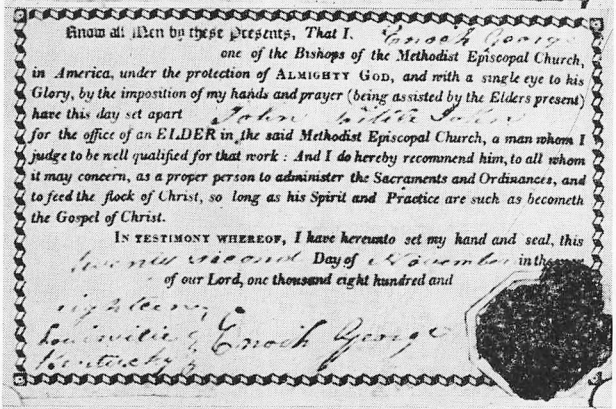


Know all Men by these Presents, That I. William McKendree one of the Bishops of the Methodist Episcopal Church, in America, under the protection of Almighty God, and with a single eye to his Glory, by the imposition of my hands and prayer (being assisted by the Elders present) have this day set apart Henry B. Bascomb for the office of an ELDER in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that work: And I do hereby recommend him, to all whom it may concern, as a proper person to administer the Sacraments and Ordinances, and to feed the flock of Christ, so long as his Spirit and Practice are such as becometh the Gospel of Christ.

In testimony whereof, I have hereunto set my hand and seal, this Fourth Day of October, in the year of our Lord, one thousand eight hundred and [illegible]

W. McKendree

Nashville



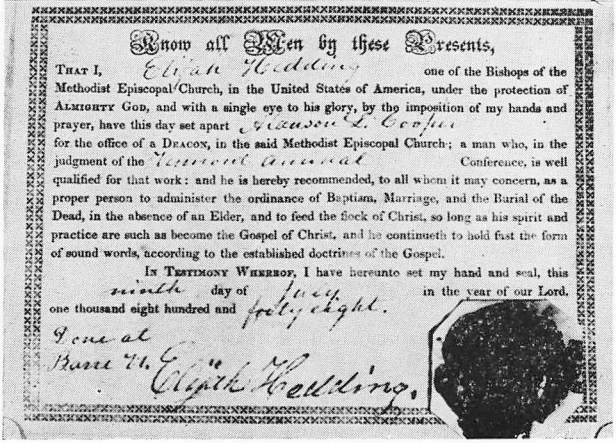
Know all Men by these Presents, That I. Enoch George one of the Bishops of the Methodist Episcopal Church, in America, under the protection of Almighty God, and with a single eye to his Glory, by the imposition of my hands and prayer (being assisted by the Elders present) have this day set apart John Littlejohn for the office of an ELDER in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that work: And I do hereby recommend him, to all whom it may concern, as a proper person to administer the Sacraments and Ordinances, and to feed the flock of Christ, so long as his Spirit and Practice are such as becometh the Gospel of Christ.

In testimony whereof, I have hereunto set my hand and seal, this [illegible] Day of [illegible] in the year of our Lord, one thousand eight hundred and [illegible]

Enoch George

Louisville

Kentucky



Know all Men by these Presents,

That I, Elijah Hedding one of the Bishops of the Methodist Episcopal Church, in the United States of America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart Alanson L. Cooper for the office of a Deacon, in the said Methodist Episcopal Church; a man who, in the judgment of the Annual Conference, is well qualified for that work: and he is hereby recommended, to all whom it may concern, as a proper person to administer the ordinance of Baptism, Marriage, and the Burial of the Dead, in the absence of an Elder, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this ninth day of July in the year of our Lord, one thousand eight hundred and forty eight.

Done at

Bane Tn.

Elijah Hedding.

BIOGRAPHIES

Life, B. St. J. Fry, 1852.
Rev. Bishop George, The Lives of Eminent Methodist Ministers, P. D. Gorrie, 1852.
Life and Labors, Asbury and His Coadjutors, W. C. Larrabee, D. W. Clark, Ed., 1854.
Enoch George, Heroes of Methodism, J. B. Wakeley, 1856.
Sketch, with comments by Samuel Luckey, Annals of the American Methodist Pulpit, W. B. Sprague, 1861.
Reminiscences, Historical and Biographical, Henry Boehm, 1866.
Memorials of Methodism in Virginia, W. W. Bennett, 1871.
Sketch, Lives of Methodist Bishops, David Sherman, Flood and Hamilton, 1882.
Personal Notes, Old Baltimore Conference, J. E. Armstrong, 1907.

GOODSELL, DANIEL AYRES, 1840–1888–1909.
b. Newburgh, New York, November 5. He was the son of Rev. Buel Goodsell, and joined New York East Conference in 1859. Pastor, Secretary of Education. He died in New York City, at dawn, Sunday morning, December 5, and was buried in Meriden, Connecticut.

WRITINGS

Address: Connecticut State Convention, 1870, The Duty of Systematic Support.
In Memoriam: Daniel Curry, pamphlet, 16 pp., 1887.
Nature and Characters at Granite Bay, 1901.
The Things Which Remain, 1904.
Introduction, Francis Asbury, G. P. Mains, 1909.

GOWDY, JOHN, China Central Conference, 1869–1930.
b. Glasgow, Scotland, December 7. He joined New Hampshire Conference in 1902. He was a member of the Board of Managers of the Anglo-Chinese College and of Fukien Christian University. Missionary, Educator.

GRANBERY, JOHN COWPER, 1829–1882–1907.
b. Norfolk, Virginia, December 5. He was converted at fifteen under Rev. Wm. A. Smith and was licensed to preach at eighteen.

He was ordained Deacon and Elder by Bishop Paine and joined Virginia Conference in 1848. Pastor, Chaplain of the University of Virginia and for four years of the 11th Virginia Infantry, C.S.A., and Missionary to General Lee's Army. He was severely wounded, losing an eye. Educator. He organized the Brazil Conference. He was a member of the Second and Third Ecumenical Conferences. His death was in Ashland, Virginia, April 1, and he was buried in Hollywood, Richmond.

BIOGRAPHY

Bishop John Cowper Granbery. Typewritten by H. C. Tucker M. B. C.

WRITINGS

Two Sermons: "Christianity Reasonable," and "All Things Work for Good," Methodist Pulpit, South, also Intro., Ed., W. T. Smithson, 1859.

Sermon in the Union Pulpit, Ed., W. T. Smithson, 1860.

Sermon: "Life Lost and Found." Sermons by Southern Methodist Preachers, T. O. Summers, 1881.

Address: The Educational Work and Spirit of Methodism, Centennial Conference, Baltimore, 1884. Proceedings, 1885.

Bible Dictionary, 1885.

Christ in the Camp, or Religion in Lee's Army, J. W. Jones, 1887 (Int. Bishop Granbery)

Twelve Sermons, 1896.

Experience the Crowning Evidence of the Christian Religion, 1900.

Address: Is Methodism Retaining Its Spiritual Vitality, Third Ecumenical Methodist Conference, London, 1901.

Sermon: Deposit and Security, Wesleyan Christian Advocate Pulpit, 1904.

Several sermons, pamphlets, published in Portuguese.

GRIFFITH, GEORGE WILLIAM, Free Methodist Church, 1869–1927–1936.

b. Oneida, Illinois, January 6. He was of Welsh and Scotch descent and he was converted in childhood. His father was a soldier of the U. S. Army. He became a "boy preacher" at eighteen and

united with West Iowa Conference in 1888. Pastor, District Elder, Educator, Editor. He had some months of illness toward the end of his life, but said, "My times are in Thy hands." He arranged his own simple funeral to be without eulogies. He died in Los Angeles, February 13, and was buried in Forest Lawn, Glendale.

BIOGRAPHIES

Living Embers—the Life and Writings of George William Griffith, Mrs. Griffith, 1937.
Master Workmen, R. R. Blews, 1939.

WRITINGS

Francis Asbury, Founder of American Methodism, booklet, 1916.
The Divine Program, 1923.
Editor, Arnold's Practical Commentary, Vols. 1921–'24.
Pamphlets, Lights and Shadows, 1907, and What and Why of Free Methodism, 1927.
Address to Annual Conferences, typed, 1927. M. B. C.
Introduction, four books, 1930, '32, '33, '34.
Introduction, A Symposium on Revivals, C. V. Fairbairn.
Lest We Forget, compiled by Mrs. Griffith, 1939.
Daily Glow, compiled by Mrs. Griffith, 1941.
Sermon Sketches: A Spiritual Evaluation of Life and other themes, handwritten, M. B. C.

GROSE, GEORGE RICHMOND, 1869–1924–.

b. Nicholas County, West Virginia, July 14. He joined New England Conference in 1896. Pastor, Educator. He resigned in 1932.

WRITINGS

The Outlook for Religion, 1913.
Religion and the Mind, 1915.
Address: A Denominational Program, Pennsylvania Convention, 1916.
Editor, The Demand for Christ, Sermons and Addresses of J. W. Bashford, 1920.
Life of James W. Bashford, 1922.
The New Soul in China, 1927.
Edward Rector of the Middle West, 1928.

GUERRA, ELEAZER, The Methodist Church of Mexico, 1898–1938.

b. Reynosa, Tamaulipas, March 21. His parents were Methodists, his father a local preacher for twenty-five years. He was educated in Mexico and the United States. He was called to preach during an evangelistic meeting conducted by F. S. Onderdonk. Pastor of Spanish-speaking churches in Texas and Mexico. He declined tempting secular positions. District Superintendent. He succeeded Bishop Sixto Avila at Conference in Puebla.

WRITINGS

"His poetry constitutes one of the aspects of Bishop Guerra's work," Ignacio B. Gonzales.

HAMILTON, FRANKLIN ELMER ELLSWORTH, 1866–1916–1918.

b. Pleasant Valley, Ohio, August 9. He was of Scotch-Irish ancestry and a son of Rev. Wm. Cooper Patrick Hamilton. He was practically brought up by his brother, Bishop J. W. Hamilton, his guardian and adviser for many years. He joined New England Conference, 1891. Pastor, Educator. He died in Pittsburgh, May 5, and was buried in Milton, Massachusetts.

BIOGRAPHY

Memorial Brochure, John W. Hamilton, his brother.

WRITINGS

Oration, Undergraduates' Day, 250th Anniversary of Harvard University, November 5, 6, 1886, A Record of the Commemoration, 1887.

Prepared Handbook, 200th Anniversary of the Birth of John Wesley, 1903.

The Cup of Fire, 1914.

National Problems and Methodism, New England Methodism, Ed., E. C. E. Dorion, 1915.

Editor, Lodestar and Compass, account of opening of American University. Contains addresses of Bishops Cranston, McDowell, J. W. and Franklin Hamilton, 1915. Life-Girding, a reprint from the Methodist Review.

Address: So Little Done; So Much to Do, Better Things, Philadelphia Convention of Methodist Men, Ed., C. F. Armitage, 1916.

HAMILTON, JOHN WILLIAM, 1845–1900–1934.

b. Weston, Virginia, March 18. He was of Scotch-Irish ancestry and was a son of Rev. Wm. Cooper Patrick Hamilton and a brother of Rev. J. B. and Bishop Franklin Hamilton. He united with Pittsburgh Conference in 1868, transferring in same year to New England. Pastor, Founder of People's Church, Boston, Secretary, Educator. He was the restorer of the Wesley room at Lincoln College, Oxford, England. He died in Boston, July 24, and was buried at Forest Hills, Boston.

WRITINGS

Jesse Lee, 1873.

Memorials of Jesse Lee and the Old Elm, 1875.

Addresses on the History of Early Methodism in New England, 1880.

Lives of Methodist Bishops, with T. L. Flood and others, 1882.

Address: The Negro and His Assimilation in America, National Educators in Council, 1883. Published book, J. C. Hartzell, Ed., and typewritten copy, M. B. C.

Addresses on the Centenary of American Methodism, 1884.

Editor, People's Church Pulpit, 1885. Sermons by Bishops Simpson, Newman, Foster, Mallalieu, Vincent and Hamilton, 2.

Address: The Mission of Methodism to the Extremes of Society, Centennial Conference, Baltimore, 1884. Proceedings, 1885.

Editor, In Memoriam, Father and Mother Baker, brochure, 1887.

American Fraternal Greetings to the Wesleyan Churches in Europe, 1898.

Address: Secularism and Christianity, Third Ecumenical Conference, London, 1901.

Address of Welcome: Fourth Ecumenical Conference, Toronto, 1911.

Address in Lodestar and Compass: F. Hamilton, The New Learning for the New Day, 1915.

Address: Book of Devotions, 1916.

Address: Church Discipline, Working Conference on Methodist Union, 1916.

Gordon Battelle, Preacher, Statesman, Soldier, 1916.
Memorial of Bishop Franklin Hamilton, brochure, 1921.
Editor, The Three Nations at the American University, 1922.
Address, The Francis Asbury Monument, 1925.
Brochure on Reopening of John Wesley's Rooms in Lincoln College; Address, Oxford, 1929.
Various mss., addresses, sketches, etc., handwritten and typed, M. B. C.

HAMLINE, LEONIDAS LENT, 1797–1844–1865.

b. Burlington, Connecticut, May 10, of Huguenot ancestry from England to Barnstable, Massachusetts, about 1639. His parents were members of the Congregational Church. He became a member of the bar at Zanesville, Ohio, in 1825, according to National Encyclopedia, but he wrote that he was "Admitted to the bar at Lancaster, O., 1827." He had a remarkable conversion in 1828, and joined Ohio Conference in 1832. Pastor, Editor. Broken health caused his resignation in 1852. He was possessed of large means and was a liberal giver. After much suffering for several years he died at Mt. Pleasant, Iowa, March 23, according to both biographies. Simpson and Methodist Yearbook err, saying February 22. He was buried in Mt. Pleasant. Later his body was moved to Rose Hill, Chicago.

BIOGRAPHIES

Memoir, Frederick Taylor, 1880.
Biography of Rev. Leonidas L. Hamline, F. G. Hibbard, 1880. With speech at General Conference on case of Bishop Andrew, 1881.
Sketch, Lives of Methodist Bishops, Thomas M. Eddy, Flood and Hamilton, 1882.
Life and Letters, W. C. Palmer, M.D., 1886.

WRITINGS

Address for Zanesville and Putnam Colonization Society, pamphlet, 15 pp., 1830.
Sermon: Christian Anger, in Sermons on Miscellaneous Subjects, Cincinnati, 1847.

The Works of Rev. Leonidas L. Hamline, D.D., Ed. by F. G. Hibbard, Vol. 1, 23 Sermons, 1871; Vol. 2, Miscellaneous, 1871.

HAMMAKER, WILBUR EMERY, 1876–1936–.

b. Springfield, Ohio, February 17. He united with Ohio Conference in 1901. He is a life member of Shanghai University Club, and was chairman of Citizens' Unemployment Relief, Youngstown, Ohio, 1931–36. He was a member of the Ecumenical Methodist Conference, 1931. Pastor.

WRITINGS

The Lord's Supper, in the Revival Pulpit, 1944.

Address: Temperance Advance Movement, Chicago, 1947, Eyes That See Not.

HARGROVE, ROBERT KENNON, 1829–1882–1905.

b. Pickens County, Alabama, September 17. He was converted at age eleven and entered Alabama Conference in 1857. Pastor, Presiding Elder, Educator. He was a member of Cape May Commission, 1876. He was not a member of the General Conference which elected him bishop. He died in Nashville, August 4, and was buried in Mt. Olivet, Nashville.

HARRELL, COSTEN JORDAN, 1885–1944–.

b. On grandfather's plantation, about five miles north of Sunbury, Gates County, North Carolina, February 12. He is of early English American descent with a Methodist inheritance on both sides of the house. His great grandfather was a class leader under Asbury. He united with Tennessee Conference in 1909. In the Unification he was Secretary of the Committee on Temporal Economy and Lay Activities. Pastor.

WRITINGS

The Bible: Its Origin and Growth, paper covers, 190 pp., 1926.

Walking with God, 1928, another edition, 1946.

In the School of Prayer, 1929.

Friends of God, 1931.

Prophets of Israel, 1933.

The Radiant Heart, paper covers, 1936.

A Methodist Child's Membership Manual, 1940.
The Way of the Transgressor, 1941.
The Word of His Grace—Studies in Ephesians, paper, 78 pp., 1943.

HARRIS, MERRIMAN COLBERT, Missionary Bishop, Japan, 1846–1904–1921.

b. Beallsville, Ohio, July 9. He was a soldier three years in the 12th Ohio Cavalry, War Between the States. He joined Pittsburgh Conference in 1869. He was sent to Japan in 1873, and later he established Japanese missions on the Pacific Coast and in Hawaii. He was twice decorated with the Order of the Sacred Treasure by the Emperor of Japan. Pastor and missionary. He died in Aoyama, Tokio, Japan, May 8, in a home given him by the Japanese, and was buried in Aoyama, Tokio, Japan.

WRITINGS

Address: Japanese Buddhism, San Francisco, 1887. Typed, M. B. C.
Christianity in Japan, 1907.
Save Korea, Quarterly-Centennial Documents, 1910.
Contributor, Japan Proverbs.
Statement in Competent Witnesses on Korea as a Mission Field, Korea Documents, with others.

HARRIS, WILLIAM LOGAN, 1817–1872–1887.

b. Richland County, Ohio (Three accounts say "Troy, Richland, Co.," "Near Gallion" and "near Mansfield"), November 4. He was converted at seventeen at a campmeeting conducted by H. O. Sheldon, and entered Michigan Conference in 1837. He was ordained by Bishops Soule and R. R. Roberts. Pastor, Educator, Missionary Secretary. He died in New York City, September 2, and was buried in Rose Hill, Chicago.

WRITINGS

The Constitutional Powers of the General Conference, with Special Application to the Subject of Slaveholding, 1860.
Notes, later called Rulings of the Board of Bishops, first collected by Bishop Harris and printed for the private use of the Bishops, 1875. Collaborated with Bishop Andrews, 1881 and 1887.

Ecclesiastical Law and Rules of Evidence, with special reference to the jurisprudence of the Methodist Episcopal Church, Hon. William J. Henry and William L. Harris, 1878. Rev. Ed., 1887.

Introduction, Illustrated History of Methodism, W. H. Daniels, 1880.

Relation of Episcopacy to the General Conference. Issued posthumously, 1888.

HART, EDWARD PAYSON, Free Methodist Church, 1835–1874–1919.

b. Middlesex, Vermont, June 6. He was deeply impressed by the sermons of John Wesley Redfield, M.D., Methodist Episcopal Local Preacher and Evangelist. He entered Rock River Conference in 1859, taken on trial in his absence. He joined Illinois Conference of the Free Methodist Church in 1860. Pastor, Organizer, Evangelist. He died in Alameda, California, March 16, and was buried in Alameda.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WRITINGS

The True and the False, four sermons and other readings, 1881.

Holiness the Main Theme of the Bible. A Symposium on Scriptural Holiness, W. T. Hogg, 1896.

Reminiscences of Early Free Methodism, 1903.

HARTMAN, LEWIS OLIVER, 1876–1944.

b. La Grange, Indiana, May 3. He joined Cincinnati Conference in 1903. Chairman, General Conference Commission on Central Conferences, President, Methodist Federation for Social Service, Ecumenical Methodist Conferences, Pastor, Sunday School Secretary, Editor.

WRITING

Popular Aspects of Oriental Religions, 1917.

HARTZELL, JOSEPH CRANE, Missionary Bishop, Africa, 1842–1896–1929.

b. On a farm near Moline, Illinois., June 1. He was converted when a boy and earned his own education. He rescued four men

from drowning in Lake Michigan, 1863, and was honored by Evanston. He entered Central Illinois Conference in 1866. Pastor, Presiding Elder, Editor. For some years a prominent member of the New Orleans School Board. Freedmen's Secretary. He was made Knight Commander of the Order for the Redemption of Africa by the Republic of Liberia, Had yellow fever and cholera in Louisiana. He died in Blue Ash, Ohio, September 6, as a result of an attack by robbers, and was buried in Rose Hill, Chicago.

BIOGRAPHIES

Wreck of the Schooner" Storm," Poem, Dwight Williams, 1891, M. B. C.

Account of youthful heroism of Joseph C. Hartzell in 1863 in saving four lives from a wreck on Lake Michigan. M. B. C.

WRITINGS

Comp. and edited, Christian Educators in Council, record of two important educational conventions, organized by Bishop Hartzell, who gave three addresses: The Freedmen Progressing, The Methodist Episcopal Church in the South Since the War, and a brief farewell word. Published, 1883.

Address: Christian Work in Agricultural Districts, Second Ecumenical Conference, Washington, 1891.

Address: The Open Door in Africa, First General Missionary Convention, Cleveland, 1903, also pamphlet.

Introduction, Heart of Central Africa by J. M. Springer, 1908.

Minutes of African Mission Conferences presented to the General Conference, 1908. Autographed by Bishop Hartzell, M. B. C.

Africa Diamond Jubilee Documents, Forward Movements, The Africa Mission, Diamond Investments in Africa, 1908–1909.

Unification and Minorities, leaflet, n.d. M. B. C.

HAVEN, ERASTUS OTIS, 1820–1880–1881.

b. Boston, November 1. He was a son of Jotham Haven, of the fifth generation of Havens, from Holland, England or Wales, and of Plymouth ancestry in America. He was a cousin of Gilbert Haven. Jotham was a lifelong local preacher. Erastus was converted in childhood and joined New York Conference in 1848. He was a State Senator of Mass., Chairman of Joint Committee on Education

and member State Overseers of Harvard University, 1856–63. As President, he secured the first state support of University of Michigan. Pastor, Editor, Educator. He died in Salem, Oregon, August 2, and was buried at Lee Mission, Salem, Oregon.

BIOGRAPHIES

Sketch, Lives of Methodist Bishops, H. H. Moore, Flood and Hamilton, 1882.

Autobiography, Edited, G. C. Stratton, 1883.

WRITINGS

Introduction, Anecdotes for the Fireside, Daniel Smith, cir., 1850.

The Young Man Advised, illustrations and confirmations of the Bible, 1855.

Universities in America, inaugural address, Ann Arbor, 1863.

Pillars of Truth, Sermons on the Decalogue, c., 1866.

Methodism and the Sources of Its Power, Centennial Sermon, pamphlet, 24 pp., 1866.

Responsibilities of Finite Beings, Sermon, 1868.

Rhetoric, a textbook, 1869.

The Medical Profession, address, 1869.

Soul, a Positive Identity, 1871.

Sermon: Fraternal Camp Meeting, Round Lake, 1875.

Editor, The National Handbook of American Progress, 1876.

Wesley As An Educator, Wesley Memorial Volume, Ed., J. O. A. Clark, 1880.

Ed., The Republican Manual of American Progress, 1880.

The Health of College Students, tract.

HAVEN, GILBERT, 1821–1872–1880.

b. Malden, Massachusetts, September 19. He came of early Puritan and Revolutionary ancestry and was a cousin of E. O. Haven. As in case of his cousin Erastus he was descended from Richard Haven who probably came from England about 1640. He was converted at eighteen in a revival at Wilbraham Academy. He joined New England Conference in 1851. He was Chaplain of the 8th Massachusetts Regiment in the Civil War, having the first commission, April 18, 1861, after the war began. Pastor, Editor.

He died in Malden, Massachusetts, January 3, and was buried in Malden.

BIOGRAPHIES

Gilbert Haven: A Monograph, E. Wentworth, 1880.
Memorials of Bishop Haven, W. H. Daniels, 1880.
Sketch, Lives of Methodist Bishops, Theodore L. Flood, Flood and Hamilton, 1882.
Life of Bishop Gilbert Haven, G. D. Prentice, 1883.

WRITINGS

Lay Representation in the Methodist Episcopal Church, pamphlet, 1864.
The Pilgrim's Wallet, a Sketch; Travel in England, France and Germany, 1865.
Introduction, The Prodigal Son, Wm. Morley Punshon, 1868.
National Sermons, Speeches and Letters on Slavery and Its War, 1869.
Life of Father Taylor, the Sailor Preacher; with Hon. Thomas Russell, 1872.
Introduction, Life and Labors of Mrs. Van Cott, J. D. Foster, 1872.
Christus Consolator, with notes by son, W. I. Haven, 1873.
Introduction, Days of Power, George Hughes, 1874.
Our Next Door Neighbor, or a Winter in Mexico, 1875.
Sketch of Bishop Ames, Lives of Methodist Bishops, Flood and Hamilton, 1882.
Father Baker, In Memoriam Father Baker and Mother Baker, Ed., J. W. Hamilton, 1887.
Heavenly Messengers or Immortality Demonstrated, pamphlet, 1892.

HAY, SAMUEL ROSS, 1865–1922–1944.

b. Decaturville, Tennessee, October 15. He was a son of Rev. William Hay. His grandfather was an influential local preacher. He joined North Texas Conference in 1887. He was a pastor and presiding elder. He died in Houston, Texas, February 4.

WRITINGS

Address at funeral of Bishop McMurry. A brochure, 1934.

HAYGOOD, ATTICUS GREEN, 1839–1890–1896.

b. Watkinsville, Georgia, November 19. He was of English, French and Welsh ancestry descended from Colonel Johnston Hagood, retired British officer, a pre-Revolutionary arrival from England in America, and from the Askew family, his grandfather Josiah Askew having been a Methodist preacher. He joined the church at fifteen and entered Georgia Conference in 1859. He was ordained Elder by Bishop Early. "He was a Chaplain and Missionary in the Confederate Army in 1861 and continued to 1864." Preacher, Editor, Educator. He preached his last sermon, December 29, 1895, at Oxford, Georgia, and died there, January 19. He was buried in Oxford.

Biography

Atticus Green Haygood, E. F. Dempsey, 1940.

Writings

Facts and Opinions for consideration of Members of the Methodist Episcopal Church, South, pamphlet, 1867.

Revised, The Huguenots, by Smiles, 1873.

Go or Send, a prize essay on missions, 1874.

The Church and the Education of the People, 47 pp., 1874.

Our Children, 1876.

Jesus, The Christ, Lessons from the Evangelists, 1877.

Tribute to Lovick Pierce, Wesley Memorial Volume, Ed., J. O. A. Clark, 1880.

Our Brother in Black, 1881.

Seney Hall—Address on laying cornerstone, Emory, Oxford, Georgia, 1881.

Sermons and Speeches, 1883.

Address: Public Schools, pamphlet, 1884.

Alumni Address, Emory College, School and College: Better the One and Liberalize the Other, 1886.

Ed., Sermons and Addresses of Bishop Pierce, 1886.

Address: Gammon Seminary, Atlanta, pamphlet, 11 pp., 1886.

Sermon: The Divine Law of Gifts. A complete publication, 1888. M. B. C.

Introduction, The Life and Times of George Foster Pierce, G. G. Smith, 1888.

The Man of Galilee, 1889.
Jack Knife and Brambles, 1894.
The Monk and the Prince, 1895.
Pleas for Progress, 1895.
Sermon: Growth in Grace, Oxford, Georgia, District Conference, 1885. Printed again, 1895.
Thanksgiving Sermon: The New South, 1880, in Eloquent Sons of the South, Vol. II, Ed., Graves, Howell and Williams, 1909. Also earlier in Representative American Discourses, Alexander Johnson.
Many pamphlets on Prohibition.

HEDDING, ELIJAH, 1780–1824–1852.

b. Near Pine Plains, New York, June 7. His parents were of English origin. He was trained in prayer by his mother who was brought into the church under Benjamin Abbott, and he was converted at eighteen by influence of a devoted woman, Mrs. Bushnell. He united with New York Conference in 1801. Pioneer circuit preacher, suffering in early years with violent attacks of inflammatory rheumatism. City pastor. "Father Taylor," the famous sailor preacher, was converted under Hedding at Bromfield Street, Boston. Presiding Elder. He became seriously ill in 1848, but worked some. He said, "I hope for, and expect to receive, salvation through our Lord Jesus Christ." After protracted illness, he died in Poughkeepsie, New York, April 9, and was buried in a rural cemetary on the east side of the Hudson, below Poughkeepsie.

BIOGRAPHIES

Memorials of the Introduction of Methodism into the Eastern States, A. Stevens, 1848.
Biographical Sketches, John McClintock, 1853.
Life and Times of Rev. Elijah Hedding, D.D., D. W. Clark, 1855, Introd., E. S. Janes.
Startling Disclosures Concerning the Death of John N. Maffitt, a Review of Bishop Hedding's Decision, pamphlet, R. F. Hibbard, 1856.
Sketch, with letters of Tobias Spicer, H. G. Ludlow and David Kilbourn, Annals of the American Pulpit, W. B. Sprague, 1861.

Sketch: Lives of Methodist Bishops, B. K. Pierce, Flood and Hamilton, 1882.

WRITINGS

Sermon: The Supreme Deity of Christ, New England Conference, Bath, Maine, 1822, pamphlet, 1829, 20 pp. Also New York Conference, printed later.

Sermon in The Methodist Preacher, Ed. Ebenezer Ireson, 1831.

Sermon: Self-Government, The Methodist Preacher, Ed., S. W. Willson and Ebenezer Ireson, 1832, after pamphlet of 1831. Other printings noted below.

Address at Oneida and Genesee Conferences on the Duty of the President of an Annual Conference; on the Rights and Powers of Such a Conference and on the Principles and History of Said Church, on the Act of Holding Slaves; also Thoughts on Evil Speaking and a Report on Slavery of the Genesee Annual Conference, pamphlet, 28 pp., 1837; also in History of the Great Secession, C. Elliott, 1855, Document 27, p. 924.

Discourse on the Administration of the *Discipline,* delivered, 1841, at Philadelphia, Newark, Providence and Maine Conferences, and published in miniature book form by request of these bodies, 1842 and 1845.

Sermon: Christ the Theme of the Prophets, The Methodist Pulpit, D. W. Clark, 1848.

Special Salvation, pamphlet, 29 pp., 1850.

Sermon: Self-Government, in Sermons on Miscellaneous Subjects, Cincinnati, 1847; also in The Methodist Preacher, Auburn, 1852.

HENDERSON, THEODORE SOMMERS, 1868–1912–1929.

b. Milburn, New Jersey, May 14. He joined New York East Conference in 1893. Pastor, Secretary of Evangelism. He died in Cincinnati, February 11, and was buried in Spring Grove, Cincinnati.

WRITINGS

Methodism's Minimum Goal, New England Methodism, 1915, Ed., E. C. E. Dorion.

Address: Book of Devotions, 1916.

Decision Day, pamphlet, 36 pp., n.d.

Booklets: Building an Evangelistic Church, The Fellowship of Redemption.

HENDRIX, EUGENE RUSSELL, 1847–1886–1927.

b. Fayette, Missouri, May 17. His ancestry was from Holland to New Amsterdam, 1609. Under conviction for a year he was converted March 14, 1859, in a special meeting, his mother kneeling with him. He joined Missouri Conference in 1869. He traveled around the world with Bishop Marvin, 1876–7. Pastor, Educator. A trustee of Carnegie Peace Foundation. He died November 11, and was buried in Mt. Washington, Kansas City.

WRITINGS

Around the World, 1878.

Chapter in The Life and Labors of Bishop Marvin, T. M. Finney, 1880, "His Missionary Tour Around the World."

Address: Missions the Strength and Glory of the Church, Centennial Conference, Balto., 1884. Proceedings, 1885.

Address: The Church of the Future, Second Ecumenical Conference, Washington, 1891.

The Master as a Lad in the Temple, Our Elder Brother, E. P. Tenney, 1899.

Skilled Labor for the Master, 1900.

Addresses: General Missionary Conference, 1901, The Missionary Idea; The Adequacy of Christianity to Meet the World's Need.

The Religion of the Incarnation, 1903.

The Personality of the Holy Spirit, 1904.

Sermons: The Patience and Comfort of the Scriptures, The Bible in the Twentieth Century, Wesleyan Christian Advocate Pulpit, 1904.

College Endowments, pamphlet, 1906.

Sketch and three articles, Centennial Vol. Missouri Meth., Gray & Baker, 1907.

Christ's Table Talks, 1908.

Address: Supreme Obligation, The Call of God to Men, Laymen's Missions, 1908.

Address: Missions, Fourth Ecumenical Conference, Toronto, 1911.

Address: Second General Missionary Conference, 1913, Mexico, Our Neighbor.

The City and the Church, pamphlet, 1913.
Address: Work on Foreign Fields, Working Conference on Methodist Union, 1916.
If I Had Not Come, 1916.
Address: That They All May Be One, Pennsylvania Convention, 1916.
The Seed-corn of the World, Missions, Pulpit and Platform, n.d.
Sermons: Spiritual Gravitation, The Potential Church and others, n.d. Written or typed, M. B. C.

HIRAIWA, YOSHIYASU, Second Bishop of Japan Methodist Church, 1857–1912–1933.

b. Yedo (Tokyo). His ancestors were of official class for many generations in the employ of Tokugawa Shoguns. Three generations became persecuted Christians. He was trained as a Samurai and when a science teacher he was converted by the influence of Doctor George Cochran, Canadian Methodist missionary. He joined Japan Conference of the Methodist Church of Canada in 1882. Pastor, District Superintendent, Secretary, President of Conference, delegate to the General Conference of the Methodist Church of Canada, 1895. He offered prayer before United States Senate, 1918. He died in Tokyo, July 26, and was buried in Tokyo.

BIOGRAPHY

Life by T. Kurawaga, in Japanese.

HOGUE, WILSON THOMAS, Free Methodist Church, 1852–1903–1920.

b. Lyndon, New York, March 6. He came of Scotch-English Methodist parents. He was converted at nine, and was called to preach at eleven, but did not yield till he was sixteen. He united with Genesee Conference in 1873 and was ordained by Bishops Roberts and Hart. He was the founder of Greenville College. Pastor, District Elder, Educator. His health failed in 1919. He died in Michigan City, Indiana, February 13, and was buried in Franklinville, New York.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WRITINGS

Handbook, Homiletics and Pastoral Theology, 1887.
Revivals and Revival Work—From His Pastoral Theology, 1890.
Christian Science Unmasked, paper presented to Buffalo Ministerial Association and printed by order of that body, perhaps 1892.
The First Day Sabbath, against Seventh Day doctrine, pamphlet, 1901.
Catechism, 1902.
C. Harry Agnew, Pioneer Missionary, 1904.
Hymns That Are Immortal, 1906.
Missionary Hymns, a compilation, 1907.
The Class Meeting as a Means of Grace, 1907.
Editor and Contributor to a Symposium on Scriptural Holiness, 1915.
History of the Free Methodist Church, 2 Vol., 1915.
The Believer's Personal Experience of Christ, 1915.
The Holy Spirit—A Study, 1916.

HOLT, IVAN LEE, 1886–1938–.

b. DeWitt, Arkansas, January 9. His ancestry is English from Eaton Hall, the Bracebridge Hall of Washington Irving, near Birmingham. Early immigrants to North Carolina, Tennessee, Arkansas. His grandfather was a Methodist Local Preacher. He joined St. Louis Conference in 1909. Fraternal messenger to church assemblies. He was a delegate to World Conferences, Oxford, Edinburgh and Geneva. Chairman of Ecumenical Council Western Section. Pastor, Educator.

WRITINGS

Babylonian Contract Tablets, 1909.
Essay: The Relation of Christian Doctrine to Modern Thought, Fifth Ecumenical Conference, London, 1921.
Address: Christ and Society, Sixth Ecumenical Conference, Atlanta, 1931.
The Return of Spring to Man's Soul, 1934.
Address: Getting Ready for Tomorrow, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.

The Search for a New Strategy in Protestantism, 1936.
Address: Aldersgate the Basis of Social Morality, What Happened at Aldersgate, 1938.

HONDA, YOITSU (Yoichi), Japan Methodist Church, 1848–1907–1912.

b. Hirosaki, December 15. "A Samurai of the Samurais," his father of highest class. He was converted in young manhood, and became a Charter member of the first Protestant Church in Japan. He joined the Methodist Episcopal Church in 1876 and Newark Conference in 1877. He was ordained by Bishop Wiley, 1878. Preacher, Educator. He was the first Christian of the nation to be elevated to the episcopacy. He was a member of the Provincial Assembly. Stricken with typhoid just after the session of the West Japan Conference, he died in Nagasaki, March 26. He was buried in Tokyo.

BIOGRAPHY

Aoyama Gakuin Faculty Club. Published by Christian Literature Society, in Japanese.

WRITINGS

Sermon: Kokushi-ron, On the Distinguished Citizen.
Praised in Yoshimune Abe's Inauguration Address, M. B. C.
A Volume of Sermons.
Tr. several books into Japanese.

HOSS, ELIJAH EMBREE, 1849–1902–1919.

b. Washington County, Tennessee, April 14. He united with Holston Conference in 1870. Pastor, Educator. Editor. He died in Muskogee, Oklahoma, at the home of a son, April 23, and was buried in Muskogee.

BIOGRAPHY

Life, Ecumenical Methodist, I. P. Martin.

WRITINGS

Address: The Religious Press, Second Ecumenical Conference, Washington, 1891.
Address: General Missionary Conference, 1901, Organization for Mission Work.

Address, The New Demands upon Methodist Authorship, Third Ecumenical Conference, London, 1901.
Sermon: Face to Face with the Eternal World, Wesleyan Christian Advocate Pulpit, 1904.
Address: Temperance and Prohibition, Fourth Ecumenical Conference, Toronto, 1911.
Methodist Fraternity and Federation, 1913.
David Morton—A Biography, 1916.

HUGHES, EDWIN HOLT, 1866–1908.

b. Moundsville, West Virginia, December 7. He is of Welsh ancestry who migrated to the Blue Ridge and on his mother's side from a Revolutionary great-grandfather. He is a son of Rev. Thomas B. Hughes, Methodist preacher. He joined Iowa Conference in 1886. He was a trustee of Carnegie Foundation 1904-1908, and was President of the Religious Committee of the Panama Pacific Exposition. Pastor, Educator.

AUTOBIOGRAPHIES

I Was Made a Minister, 1943.
My Call to Preach, 1946.

WRITINGS

Letters on Evangelism, 1907.
Thanksgiving Sermons, 1909.
The Teaching of Citizenship, 1909.
Address: New Americans for a New America, Militant Methodism, Downey, et. al., Eds., 1913.
A Boy's Religion, 1914.
The Bible and Life, 1914.
Address: Book of Devotions, 1916.
God's family, 1926.
Christianity and Success, 1928.
Worship in Music (part author) 1929.
Introd. Methodist Episcopalians, R. E. Smith, 1933.
Address: Forwarding the Balance, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.
Ed., Are You an Evangelist? 1937.
Evangelism and Change, 1938.

Sermon: Contributors to Heaven, Sermons by the Sea, 1938.
Devotional Address, Gen. 18:25. Board of Home Missions, 1939. 27 pp. handwrittten, M. B. C.
William Fraser McDowell, An appreciation, 20 pp., n.d.

HUGHES, MATTHEW SIMPSON, 1863–1916–1920.

b. West Union, Virginia, February 2. He was of Welsh ancestry, a son of Rev. Thomas B. Hughes, and a brother of Edwin H. He was converted at a Loveland, Ohio, camp meeting under an appeal from his father, and joined Iowa Conference in 1887. He was Chaplain of the 1st Minnesota Regiment, 1898. Pastor. He died in Cleveland, O., Easter Sunday, April 4, and was buried in Salem, Ore.

BIOGRAPHY

Memoir, W. W. Youngson, pamphlet, 16 pp., 1920.

WRITINGS

Sermon: The Higher Ritualism, 1904.
Sermon in Methodist Pulpit Series, 1904 ff.
The Logic of Prohibition, 1915.

HUGHES, WILLIAM ALFRED CARROLL, Central Jurisdictional Conference, 1877–1940–1940.

b. Westminister, Maryland, June 19. He was a son of Rev. Singleton R. and grandson of Singleton R., Sr., "a slave preacher" who organized the first Methodist Church for colored people in Maryland. He joined Washington Conference in 1897. Pastor, District Superintendent, Department Secretary, Church Extension. Schools of Practical Methods ascribed by Report of the Board of Home Missions, 1940, to his conception. He was overworked and in serious physical condition before election as bishop, and went to Johns Hopkins immediately after his consecration. Despite the best care, including that of two physician brothers, he died in Baltimore, July 17, and was buried in Baltimore.

WRITINGS

What Is Wrong with Unification, contribution to brochure, 1920.
Address on Home Mission Day, World's Fair, New York, 1939, Home Missions and the American Negro.

Negro Work, pamphlet of Board of Home Missions, 1939.
Paper, Three Methodisms Unite, Journal of Religious Education, 1939.
Address: The Religious Message, Funeral Kelly Miller, 1940. M. B. C.

HURST, JOHN FLETCHER, 1834–1880–1903.

b. near Salem, Dorchester County, Maryland, August 17. He was a grandson of Samuel Hurst who came from Surrey, England when he was 16. He became a Methodist and a Revolutionary soldier who was at Yorktown and witnessed Cornwallis' surrender. Both of John F. Hurst's parents were gone when he was 14. In connection with a series of "special meetings" under Rev. J. A. Brindle, in a little Methodist church, at 16, "the Lord revealed to me, You have a new heart." He was invited by the president of a college, Jesse T. Peck, to whom he said he could not afford education, to come to the institution the next term and "I will meet you and we will live happily together." This he did and he joined Newark Conference in 1858. Educator, Historian. He projected the American University. His death was in Cedarcroft, home of A. B. Browne, Bethesda, Md., May 4, and he was buried at Rock Creek, Washington, D. C.

BIOGRAPHIES

Memorial Addresses concerning Bishops Foster and Hurst, by Bishops Merrill, Mallalieu, Foss, Fowler, pamphlet, 28 pp., 1903.
John Fletcher Hurst—A Biography, Albert Osborn, 1905.

WRITINGS

Why Americans Love Shakespeare, 1856.
Sketch of Adam Clarke, Ladies Repository, 1861, pp. 321 ff.
History of Rationalism, 1865, revised 1866 and 1901.
Martyrs to the Tract Cause, 1872.
Outline of Bible History, 1872.
Intro. The Living Wesley, J. H. Rigg, 1874.
Life and Literature in the Fatherland, 1875.
Outline of Church History, 1875.
Our Theological Century, 1876.

Seneca's Moral Essays, with H. C. Whiting, 1877.
Christian Union Necessary, 1880.
Addresses, Second Iowa State Convention, Burlington, 1881.
Bibliotheca Theologica, Theological and Religious Literature, 1883.
Outline of Church History, pp. 52, 1883.
Theological Encyclopaedia and Methodology, with G. R. Crooks, 1884 and 1894.
Sermon: The Gospel a Combative Force, pamphlet, 24 pp., 1884.
A Short History of the Reformation, 1884.
The Success of the Gospel and the Failure of the New Theologies, 1886, pamphlet Bound with Miscellanies, Thomas Harwood, M. B. C.
A Short History of the Early Church, 1886.
A Short History of the Mediaeval Church, 1887.
The Theology of the Twentieth Century, 1887.
A Short History of the Modern Church in Europe, 1888.
The Wedding Day, 1889.
A Short History of the Church in the United States, 1890.
Parochial Libraries in the Colonial Period, 1890.
Address of Welcome, Second Ecumenical Conference, Washington, 1891.
Indika: The Country and People of India and Ceylon, 1891.
A Short History of the Christian Church, 1893, Tr. into German and Spanish.
The Literature of Theology, 1896.
The Journal of Captain William Pote, Jr., 1896.
History of the Christian Church, 2 Vols., 1897-1900.
Our Opportunity in the Phillipines, Ecumenical Missionary Conf., 1900.
Upon the Sun-road, Glints from Sermons, Ed. by Vida P. Franklin, 1901.
The New Heartstone—a bridal greeting, 1901.
History of Methodism, 7 Vols. 1902-04.
John Wesley, the Methodist, 1903.
Editor.
with G. R. Crooks, Library of Biblical and Theological Literature 1879.

One of editors, American Historical Series 13 Vols. 1893-97.

Associate Ed. Johnson's Universal Cyclopaedia, 1892–1895.

Paper, Religious Development, First Century of the Republic

Translator.

Hagenbach's History of the church in the Eighteenth and Nineteenth Centuries, 1869.

Van Oosterzee's Apologetic Lectures on John's Gospels, 1869.

Lange's Commentary on Romans, 1869.

Hurst Library Catalog. Sales book, 518 pp., 1904. 4281 titles, representing over 15000 pieces, sold at auction, $56,500. Biographic statement, Albert Osborn.

JANES, EDMUND STORER, 1807–1844–1876.

b. Sheffield, Massachusetts, April 27. The family of Norman-English extraction, were with the Davenport Colony to Massachusetts and to New Haven in 1637. Edmund's grandfather was in the Revolution. He taught at 17, studied law and is said to have been admitted to the bar in 1827. His conscience was not satisfied and he united with Philadelphia Conference in 1830. Pastor, Financial Agent. He was never a member of General Conference. After the second ballot in the General Conference of 1844 his unanimous election as bishop was moved by William Capers, but the next ballot decided this matter. A man of restless activity he finally became for several years of feeble health. He died "slowly and painlessly," in New York City, September 18, and was buried in Greenwood, Brooklyn.

BIOGRAPHIES

Memorial Discourse, C. H. Fowler, 1876.

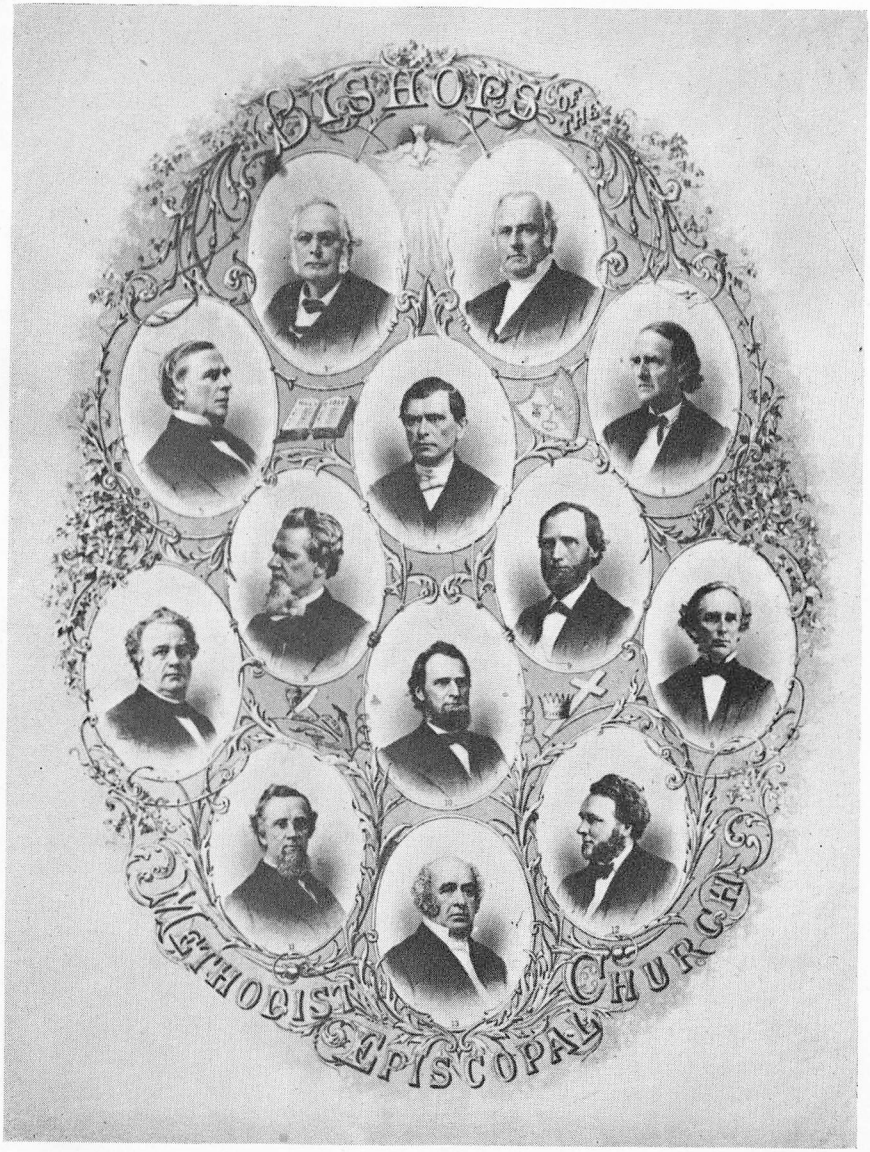
Memorial Addresses, Bishops Simpson, Scott and others, with account of funeral. Extension reports, 1876. M. B. C.

Life of Bishop Janes, H. B. Ridgaway, 1882.

Sketch, Lives of Methodist Bishops, James M. Buckley, Flood and Hamilton, 1882.

WRITINGS

Sermon: The Opportunity of Doing Good unto All Men, pamphlet, 1837, also The Methodist Pulpit, D. W. Clark, 1848.



SOME EARLY BISHOPS

Top: Bishops Morris and Janes; *Row 2:* Bishops Ames, Simpson and Levi Scott; *Row 3:* Bishops Harris, Foster, Wiley and Bowman; *Row 4:* Bishops Andrews, Merrill and Gilbert Haven; *Lower:* Bishop Peck

Sermon: The Agency of the Spirit in the Promotion of Christianity, in Sermons on Miscellaneous Subjects, 1847.
Introd. Christian Purity, Bishop R. S. Foster, 1851.
Introduction to Bishop D. W. Clark's Life of Hedding, 1855.
Introd. Methodism Successful, B. F. Tefft, 1860.
Address to Class Leaders, pamphlet, pp. 46, 1862.
Introd. and address, Sacred Memories, Annals of Deceased Members of New York and New York East Conferences, W. C. Smith, 1870.
Introd. Life of Mrs. Mary W. Mason, cir. 1870.
Address at unveiling of monument to Embury in Cambridge, N. Y., 1873, Pub. by Nat'l. Assoc. Local Preachers, Memorial of Philip Embury, 1888. In The Birth of Methodism, J. S. Reynolds, 1905.
Sermon: Fraternal Camp-Meeting Sermons, Round Lake, 1875.
Introd. Life of Thomas A. Morris, J. F. Marlay, 1875.
Sermon: The Christian Ministry, pamphlet, pp. 29., 1876.
Address to General Conference, 1876.

JOHNSON, EBEN SAMUEL, 1866, Missionary Bishop, Africa, 1916, Bishop 1920–1939.

b. Warwickshire, England, February 8. He was a son of William Johnson, English Methodist preacher, and he was descended from one of Mr. Wesley's helpers. He preached on an English circuit at 16, and joined Northwest Iowa Conference in 1889. Pastor, District Superintendent, Chaplain, Captain and Major, War with Spain and Nat'l. Guard. General Conference Secretary. He died in the Veterans' Hospital, in Portland, Ore., December 9, and was buried in Riverview Abbey, Portland.

WRITINGS

Emigration, Oxford degree thesis. M. B. C.
Stenographic Report Lectures of R. L. Ottley, Regius Professor Pastoral Theology, Oxford, 1906, and of W. Lock, Dean Ireland Professor of Exegesis, Oxford University, 1906. M. B. C.
General Conf. Reports and Writings, M. B. C.

JONES, BURTON RENSSELAER, Free Methodist Church of North America, 1845–1894–1933.

b. On a farm in Livingston County, New York, December 3. The family were of New England descent. He was religiously impressed in a revival at 8, and came to full light at his father's altar in 1865. He united with Michigan Conference in 1868. Pastor, District Elder, Editor. His health failed in 1919, requiring resignation. He endured life-long rheumatism. He rendered extremely active service and was a patient sufferer. He died in Pasadena, April 20, and was buried there.

AUTOBIOGRAPHY

Burton R. Jones, His Life and Labors, 1910.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WRITINGS

Holiness a Necessity, Symposium on Scriptural Holiness, Ed. W. T. Hogg, 1896.

Digest of Free Methodist Law, 1898 General Conference, 1901.

JONES, ROBERT ELIJAH, 1872–1920.

b. Greensboro, North Carolina, February 19. He was converted at 16, and joined North Carolina Conference in 1891. Pastor. Sunday School Field Secretary. Editor. He was a Commissioner on Unification and delegate to the Ecumenical Conference, 1931. He was President of Gulfside Association, Waveland, Miss.

WRITINGS

Address: The Problem: The Negro, Working Conference on Methodist Union, 1916.

Contribution to brochure, What is Wrong with Unification, 1920.

JOYCE, ISAAC WILSON, 1836–1888–1905.

b. On a farm in Colerain Township, Hamilton County, Ohio, October 11. He was of Irish ancestry, County Galway and Dublin. He was named for his maternal grandfather, a Presbyterian minister in Ireland, Rev. Isaac Wilson. He was converted at 16 and joined Northwest Indiana Conference in 1859. He was ordained by Bishops Simpson and Morris. Pastor mainly, Presiding Elder, Educator, Representative to General Conference of Canada. He was stricken while preaching at the old Red Rock Camp meeting in

Minnesota on the Power and Ultimate Triumph of the Gospel of Christ. He died at his home in Minneapolis, July 28, and was buried in Lakewood, Minneapolis.

BIOGRAPHIES

The Life of Isaac Wilson Joyce, W. F. Sheridan, 1907.
Sketch, Modern Apostles of Faith, C. F. Wimberly, 1930.

WRITINGS

Contrib. to Bishop Wiley, A Monogram, R. S. Rust, 1885, pp. 175-185.
General Conference paper on the death of Bishop Wiley, 1888.
Memorial Address, Funeral of Bishop Ninde, Typed dupl., 1901, M. B. C.

KAUNG, Z. T. (Kiang-Chang-Chuen) "Z. T.," he says "stands for long rivers," 1884–1941.

b. Shanghai, December 4. His parents were well-to-do non-Christians. He was interested in Christian teaching by Miss Clara E. Steger, was converted at 19, and suffered much persecution. He entered the East China Conference of the Methodist Episcopal Church, South, in 1912. When at Allen Memorial Church, Shanghai, of which Mrs. Soong and her daughters were members, he baptized Generalissimo Chiang Kai-shek. He was president of Student Volunteers, chairman of the Chinese Home Missionary Society, interdenominational, a delegate to the Centenary Conference, 1919, and to the Uniting and First General Conferences, 1939 and 1940. Pastor, Presiding Elder.

KAVANAUGH, HUBBARD HINDE, 1802–1854–1884.

b. Clarke County, Kentucky, January 14. He was a son of Rev. Williams Kavanaugh, Methodist preacher of Irish descent and a descendent of Thomas Hinde, a British naval surgeon who dressed the wounds of General Wolfe at Quebec. He became an orphan at 5 and was converted at 15 under the influence of Rev. John Lyle, Presbyterian, to whom he was apprenticed. He could not accept Calvinism, and united with Kentucky Conference in 1823. He was ordained by Bishops McKendree and Roberts. He served two years as the second Superintendent of Instruction of Kentucky,

and helped organized its school system. Pastor mainly, Presiding Elder. He preached his last sermon in a New Orleans Presbyterian Church, whose pastor was a friend. He died in Columbus, Mississippi, March 19, and was buried in Cave Hill cemetery, Louisville. An admirer and frequent auditor of Bishop Kavanaugh was Henry Clay.

BIOGRAPHIES

Life and Times, A. H. Redford, 1884. See also his Western Cavaliers, 1876.

Memorial Sermon, 1884, in Passing Through the Gates and Other Sermons, H. N. McTyeire, 1889.

Eminent Methodists, O. P. Fitzgerald and C. B. Galloway, 1897; written by Bishop Fitzgerald.

WRITINGS

The Love of God, Sermons for the College, T. P. Akers, 1851.

Sermon in Sermons for the Home Circle, Ed. T. P. Akers, 1859.

Sermon in Fraternal Camp-Meeting Sermons, Round Lake, 1875.

Sermon: "Future Rewards and Punishments," Sermons by Southern Methodist Preachers, T. O. Summers, 1881.

KEENER, JOHN CHRISTIAN, 1819–1870–1906.

b. Baltimore, February 7. At 9 years of age he was taken into the home of Doctor Wilbur Fisk and was educated by him in the first Wesleyan class. He was converted in Baltimore at 19 and entered business, but joined Alabama Conference in 1843. He was Superintendent of C. S. A. Chaplains west of the Mississippi. Pastor, Presiding Elder, Editor. He died in New Orleans, January 19, and was buried in New Orleans.

BIOGRAPHY

Sermon, C. B. Galloway, Wesleyan Pulpit, Atlanta, 1905.

WRITINGS

The Post Oak Circuit, 1857.

Poem, "Bishop Marvin's Missionary Tour." Ladies Repository, 1861.

Ed. Sermons and Lectures, W. E. Munsey, 2 Vol. I, 1883; II, 1886.

Studies of Bible Truths, 1899.

The Garden of Eden and the Flood, 1900.

KEENEY, FREDERICK THOMAS, 1863–1920.

b. Fabius, New York, February 9. He is a son of Rev. Seabury Brown Keeney, descendent of Thomas Keeney of Revolutionary stock, and an early settler from England of Hartford, Connecticut, for whom Keeney Park there was named. The family also founded Keeney Point below Hartford. He was converted at 13 in a three months revival conducted by his father and joined Central New York Conference in 1886. He was director of the Million Unit Movement and Executive Secretary of the Centenary. Pastor, Presiding Elder.

WRITINGS

Memoir, Rev. Menzo S. Leete, 1912.
Sermons. M. B. C.

KELLY, EDWARD WENDALL, 1880–1944.

b. Mexia, Texas, December 27. Ordained 1917. Pastor. Texas, Detroit, St. Louis. He taught evangelism in Schools of Methods.

KERN, PAUL BENTLEY, 1882–1930.

b. Alexandria, Virginia, June 16, of ancestry from the Palatinate to Pennsylvania in 1746. His father was Rev. John Adam Kern, 66 years a member of the Baltimore Conference of the Church, South. He united with Tennessee Conference in 1902. Pastor, Educator.

WRITINGS

A Methodist Church and Its Work, with W. M. Tippy, 1919.
The Miracle of the Galilean, 1930.
Address, Thomas Coke, The Missionary Reach of Methodism, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.
The Basic Beliefs of Jesus, 1935.
Address: How Can the Christian College Be Made Effectively Christian? Forward Together, 1936.
Address: Aldersgate the Source of Missionary Passion, What Happened at Aldersgate, E. T. Clark, 1938.
Sermon: The Kingdom of God, Sermons by the Sea, 1938.
Methodism Has a Message, 1941.

KEY, JOSEPH STAUNTON, 1829–1886–1920.

b. La. Grange, Georgia, July 18. Mr. J. B. Key, banker grandson of Bishop Key, states that all records of the ancestry were destroyed by the burning of the home of his father, Rev. Howard W. Key, a generation since. Joseph S. was a son of Rev. Caleb W. Key, and "was the fifth in an unbroken series of Methodist preachers." Two sons were preachers. He was a college graduate at 19. He united with Georgia Conference in 1848. His first appointment was as missionary to the Negroes at Athens, Georgia, at $90 for the year. Pastor, Presiding Elder. He died in Sherman, Texas, April 6, and was buried in Sherman.

BIOGRAPHY

Brief Sketch, Centennial Volume of Missouri Methodism, Gray & Baker, 1907.

KILGO, JOHN CARLISLE, 1861–1910–1922.

b. Laurens, South Carolina, July 22. He was a son of Rev. James Tillman Kilgo, of Scotch-English stock and from old-time Methodists. He taught school and joined South Carolina Conference in 1882. Pastor, Educator. Suffered from painful illness from 1920. Went to General Conference at Hot Springs, Ark., May 1922, and made there his last address. He died in Charlotte, North Carolina, August 11, and was buried in Charlotte.

BIOGRAPHIES

An Appreciation, W. W. Duncan, 1908.
John Carlisle Kilgo, Paul N. Garber, 1937.

WRITINGS

Christian Education, 1896.
Our Dilemma—Into and Out of Christian Education, 1897.
The Reasons Why—Christian Education in Common Schools, 1897.
In Memoriam—William Henry Branson, 1899.
A Study of Thomas Jefferson's Religious Belief, 1900.
Hon. Robert Oswald Burton, 1901.
American Commercialism, Address, 1902.
The Lines of Future Development of Trinity College, 1902.

Addresses of Acceptance of Trinity Library and Duke Memorial, 1903 and 1908.

Sermon in Wesleyan Christian Advocate Pulpit, 1905, Proper Recognition of God.

Memorial Address—Washington Duke, 1905.

A Plea for the Union of Methodism in America, pamphlet, 15 pp., 1906.

Church Extension, 1911, The Representative Church.

List of Books for Young Preachers, with F. N. Parker, 1913.

Chapel Talks, Ed. D. W. Newsom, 1922.

KIM, CHONG OO, Korean Methodist Church, 1884–1938–1939.

b. on Kangwha, Isl., Korea. He was converted in a great revival, 1906, and was educated in Korea and the United States. He joined Korea Conference, Methodist Episcopal Church, in 1916. He was ordained by Bishop Welch, in 1918. Pastor, District Superintendent. He died Sunday, September 17, of septicaemia in the first year of his episcopal labors.

KING, LORENZO HOUSTON, 1878–1940–1946.

b. Macon, Mississippi, January 2. His parents had once been slaves. He was ordained in 1907 and joined Atlanta Conference, Methodist Episcopal Church. Teacher, Pastor, Editor. He died in New York City, December 17.

KING, WILLIS JEFFERSON, 1886–1944.

b. Rose Hill, Harris County, Texas, October 1. He was ordained in 1908. He was a delegate to the World's Student and Christian Fellowship, Peking, 1922. A Fellow of the Julius Rosenwald Fund, Research in Oxford and Palestine, 1929–30, he was also a delegate to the Conference on Life and Work, Oxford, 1937, and a member of the Commission on Unification of Methodism. Pastor Boston. Texas and New York. Educator.

WRITINGS

The Negro in American Life, 1926.

Essay, "The Christian Conception of Man," in Christian Bases of World Order, 1943.

Personalism and Race, in Personalism in Theology, Essays in honor of Albert C. Knudson, 1943.

Abundant Life in Changing Africa, contrib. with Bishop Booth 1947.

KINGSLEY, CALVIN, 1812–1864–1870.

b. Annsville, New York, September 8. The family were of early Connecticut history. His parents were non-church members. He was converted in the Methodist Church of Ellington, N. Y., at 18, and started a family altar. As a result his parents were converted and two sons became preachers. Calvin acted as a janitor at college and called himself "Professor of dust and ashes." He united with Erie Conference in 1841. In 1844, when the churches were challenged to meet a Universalist champion debater, Kingsley won the thanks of all denominations by his overwhelming triumph over the boastful Goliath. Pastor, Editor. He was elected with Bishops Clark and Thomson, all three passing away in their first quadrennium. He died after a Palestine trip with a group which included Frances Willard, in Beirut, Syria, April 6. He was buried in Beirut in the Russian Protestant Cemetery, where the Church erected a monument in his memory.

BIOGRAPHY

Sketch, Lives of Methodist Bishops, Wm. Hunter, Flood and Hamilton, 1882.

WRITINGS

The Resurrection of the Dead, a vindication of the literal resurrection of the human body; in opposition to the work of Professor Bush, 1847.

Sermon in Original Sermons of Pittsburgh, Erie and W. Va. Confs., Ed. William Hunter, 1850.

Round the World, Letters and Observations on Europe and the East, published posthumously, 1870.

KUGIMIYA, TOKIO, Japan Methodist Church, 1872–1936.

b. Oita, Japan. He was converted at 16 under preaching of Doctor S. H. Wainwright, who wrote the writer, August 11, 1945, "If our duties had begun and ended with the conversion of this

one youth, crossing the sea would have been well worth while." He was called to preach in 1889. He was persecuted, but in time his mother was led to Christ by him. He was educated in Japan and America, and joined Japan Conference of the Church South. He was fraternal delegate to General Conference, Jackson, Mississippi, 1934. He served in all church offices, beginning as circuit pastor. He edited The Glad Tidings and was elected bishop on the death of Bishop Akazawa. He has been called "the St. John of Japanese Methodism."

WRITINGS

The Glad Tidings, Yorokobi no Otozure.

Evangelical pamphlets, Fourteen small books, The True Christian, Essentials of the Kingdom of God, Out of Sorrow into Joy, and others.

LACY, GEORGE CARLETON, China Central Conference, 1888–1941.

b. Foochow, China, December 28, of missionary parents. His father was Rev. William Henry Lacy, Manager of the Methodist Publishing House, Foochow. All his grandparents came from England to Wisconsin and Illinois. His grandfather, James Gardner Nind, was an officer of the Civil War. He was a relative of Bishop Ninde. George Carleton was educated in America and joined Wisconsin Conference in 1912. Pastor, Missionary, Educator. Bible Society Secretary for China 20 years. President Foochow Rotary.

WRITINGS

The Great Migration and the Church in West China, brochure, 106 pp. 1940.

The Great Migration and the Church Behind the Lines, brochure, 74 pp. 1941.

The Great Migration and the Church in China, with Bishop Chen, the two preceding books combined, 1941.

The Book of Revelation and the Messages of the Old Testament Prophets. In Chinese, 1944.

LAMBUTH, WALTER RUSSELL, 1854–1910–1921.

b. Shanghai, China, November 10, of missionary parents, Rev. and Mrs. James W. Lambuth, who were descendants of English

and Scotch ancestors and of Rev. William Lambuth of Baltimore Conference, born in Virginia and sent by Bishop Asbury to preach to Indians in Tennessee, and of his son, John Russell, missionary to the Creoles and Indians in Louisiana. He was converted at 15 on a ship to America and joined the Church, South. He obtained an M. D. degree, but united with Tennessee Conference in 1876. Medical missionary and preacher, China and Japan. He was a member of the 2nd and 3rd Ecumenical Conferences and of World Missionary Conference, Edinburgh. General Secretary of Missions. He died in Yokohama, Japan, September 26, and was buried in Shanghai.

BIOGRAPHIES

Prophet and Pioneer, W. W. Pinson, 1925. Introd. F. M. North.
Sketch, Modern Apostles of Faith, C. F. Wimberly, 1930.

WRITINGS

Address, Mission Work in Japan, Second Ecumenical Conference, Washington, 1891.
Sketch of James William Lambuth, Great Missionaries, Creegan, C. C., 1895.
Scriptural Claims and Spiritual Ends of Medical Missions, Student Volunteer Missionary Appeal, 1898.
Present Status of Mission Churches, Ecumen. Missionary Conf., 1900.
Essay, Missions: Our Resources for the Work, Third Ecumenical Conference, London, 1901.
Side Lights on the Orient, 1908.
Winning the World for Christ, 1915.
Medical Missions; The Twofold Task, 1920.
Ed. and helped prepare *Discipline* of Japan Methodist Church, 1907.
Pamphlet, J. W. Lambuth, n.d.

LEDDEN, WALTER EARL, 1888–1944.

b. Glassboro, New Jersey, March 27. His conversion "came about in the manner of an unfolding under the 'atmospheric pressure' of a positively Christian home." He joined New Jersey Conference in 1914. Pastor. President of New York State Council of Churches.

LEE, EDWIN FERDINAND, Missionary Bishop, Malaya and Philippines, 1884–1928.

b. Eldorado, Iowa, July 10. He joined Upper Iowa Conference in 1908. Pastor. Missionary. Associate Missionary Secretary. Chaplain, U. S. A., 1917–1918, with A. E. F. rank of Captain. Director, General Commission of American Chaplains, World War II. Fellow of Royal Geographic Society, London.

LEETE, FREDERICK DeLAND, 1866–1912.

b. Avon, New York, October 1, English Puritan and French Huguenot ancestry. He is a son of Rev. Menzo Smith Leete and a grandson of Rev. Alexander Leete, Methodist preachers, and the eighth descendant from William Leete, Colonial Governor of New Haven and Connecticut, and from Revolutionary soldiers. He was converted in a revival under his father, at 13, and united with Northern New York Conference in 1888. President Council of Benevolences. Attended Ecumenical Conferences, 1911-1931. Pastor.

WRITINGS

Peace Proposals of the Czar, Pamphlet reprinted from the Democrat and Chronicle, Rochester, N. Y., by a member of Monroe Avenue Church, 1901.

Sermons published by Central Church, Detroit, 1907 ff., The Law of Perfection, A Stainless Flag, The Deity of Christ, etc.

Manual of the Brotherhood of St. Paul, pamphlet, 1908.

Every Day Evangelism, 1909.

First Methodist Society, City of Detroit, known as Central Church, One Hundredth Anniversary, 1910.

Christian Brotherhoods, 1912; also Japanese translation and edition, Kagawa and Uchiyama, published in Japan.

Permanent Thoughts from Passing Events, pamphlet, Bible Conference, Lakeside, O., 1915.

The Church in the City, 1915.

Francis Asbury, Centennial Addresses, 1916.

Address: Book of Devotions, 1916.

Inaugural Address, Indianapolis Area, pamphlet, 1920.

100th Anniversary Address, Western Methodist Book Concern, Cincinnati, One Hundred Years of Progress, 1920, A Force in Civic Life.

Ten Years Retrospect of Methodist Work, essay 5th Ecumenical Conference, London, Proceedings and pamphlet, 1921.

Dedication of Administration Hall, Evansville College, address, 1922.

Address, funeral of Judge Elbert H. Gary, Memorial Volume, 1927.

Christianity in Science, 1928.

The Problem of Evangelism, Methodist Review, New York Christian Advocate and pamphlet, 1929.

Paper, Ethics of the Christian Commonwealth: The Authority of the Church in Moral and Social Matters and the Discipline Involved Therein, Read at first meeting of a Unification Commission representing the Protestant Episcopal, Presbyterian and Methodist Churches, Atlantic City, June 10, 1930. Also in Methodist Review, September 1930.

Science and Immortality, Syndicated article and pamphlet, 1930.

Palestine, Land of the Light, 1932.

Palestine, Its History, Peoples and Scenery, London, Eng., 1932.

The Philosophy of Christian Education, pamphlet, Nebraska Wesleyan Press, 1933.

Address: "And As They Prayed," Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, Baltimore, 1934.

Pictures of Jesus, published in Lucknow, India, 1935.

Skyward—A book of Horizons, 1936.

Address: The Significance of Aldersgate in History, What Happened at Aldersgate, Savannah Bi-Centennial, E. T. Clark, 1938.

Address: Guilford Colony, Conn., Tercentenary, Puritan Contributions to the Life of Today, "Proceedings," 1939.

New Testament Windows, 1939.

The DeLand Family in America, a genealogy, 1943.

Sermon, University Church, Syracuse, Convictions That Abide After Preaching Sixty Years, pamphlet, 1947.

Methodist Bishops, Personal Notes and Bibliography, with Quotations from Unpublished Writings and Reminiscences, 1948.

Adventures of "A Traveling Preacher of the Methodist Persuasion." (Jesse Lee's introduction of himself in New England). Mss.

LEONARD, ADNA WRIGHT, 1874–1916–1943.

b. Cincinnati, November 2. He was a son of Rev. Adna B. Leonard who was a distinguished Secretary of Foreign Missions. He joined Italy Conference in 1899 and was ordained in Rome by Bishop Vincent, 1901. Pastor Rome, Italy, and America. He died in an airplane disaster in Iceland while on tour of Army camps by direction of the President of the United States, May 3, with Gen. Andrews, Commander U. S. Air Force and others. He was buried in Vossvogur, Iceland, but his body was brought home and buried at Springfield, O., beside that of his father.

WRITINGS

The Roman Catholic Church at the Fountain Head, 1910.

The Shepherd King, 1911.

Sermon, Like Unto His Brethren, Pacific N. W. Pulpit, 1915.

Address: Book of Devotions, 1916.

Evangelism in the Remaking of the World, 1919.

Compiled, Preaching Mission, Order of Worship, Hymns and Readings, 1929.

Ancient Fires on Modern Altars, 1931.

Group Meeting Address, Ecumenical Conference, 1931, Normal Christian Experience.

George Washington and the Test of True Greatness. Mimeographed by Bicentennial Commission, 1932, M. B. C.

Decisive Days in Social and Religious Progress, 1935.

Sermon: The Holy Spirit and Life's Concerns, Sermons by the Sea, 1938.

The Outlook for Freedom, American University Matriculation address. Pamphlet, 1941.

Hearthstone League Book of Remembrance, n.d., M. B. C.

Easter Sermon, 8th Air Force, London, Eng., Apr. 25, 1943, Typed, and other notes and records, M. B. C.

LEWIS, WILSON SEELEY, 1857–1908–1921.

b. Russell, New York, July 17. He had very Christian parents and was "soundly converted" at 7. He was self-prepared for college and worked his way through. He joined Upper Iowa Conference in 1885. Educator. His episcopal service was in China. He died in Sioux City, Iowa, August 24, and was buried in Graceland, Sioux City.

BIOGRAPHY

Life, Ida Belle Lewis, 1929.

See Straws from the Hingwha Harvest, Mr. and Mrs. W. N. Brewster, pamphlet, 1910.

WRITINGS

Address: Christianity in China, Fourth Ecumenical Conference, Toronto, 1911.

The Chinese Republic, from Episcopal Address, with Bishop Bashford, 1912.

Address: Book of Devotions, 1916.

LOCKE, CHARLES EDWARD, 1858–1920–1940.

b. Pittsburgh September 9. He was a son of Rev. William H. Locke, chaplain of the 11th Pennsylvania Regiment, War between the States. An ancestor was a Quaker who bought land from Lord Baltimore before 1720. Another was owner of the first home in Maryland used as Methodist preaching place. Another was one of the framers of the American Constitution. He joined East Ohio Conference in 1881. Fraternal delegate Centennial New Zealand Methodism. He conducted the funeral of Wm. McKinley in the absence of his pastor, F. M. Bristol, who was in England at the Ecumenical. He also held the funeral of Ira D. Sankey, the famous Methodist singer. Pastor. He died in Santa Monica, California, March 4, and was buried in Forest Lawn, Glendale.

AUTOBIOGRAPHY

The Adventures and Ecstasies of Sixty Happy Years in the Ministry, 1937, M. B. C.

WRITINGS

Freedom's Next War for Humanity, 1901.

The Typical American, 1902.

A Nineteenth Century Crusader, 1902.

Address: The Education and Training of Young People in Scriptural Habits of Giving, First General Missionary Convention, Cleveland, 1903.

The Odor of the Ointment, Sermon published by the Woman's Home Missionary Society of Southern California, 1910.

"Eddyism," brochure, 1911.

Is the Negro Making Good? 1913.
White Slavery in Los Angeles, 1913.
A Man's Reach, Some Character Ideals, 1914.
First Christmas Story, 1915.
Daybreak Everywhere, 1919.
The Eternal Masculine, 1925.
Pray, 1929.
The Everlasting Sign, 1929.
Written Sketch, Gen. Feng Yü Hsiang and the Baptism of 3200 of his soldiers (by Bishop Locke and 25 missionaries and native preachers), M. B. C.
Sermons, sermon notes, with address at funeral of Bishop Quayle, M. B. C.

LOWE, TITUS, 1877–1924–.

b. Bilston, England, December 17. He joined Pittsburgh Conference in 1900. Pastor in India and United States, "Y" Lecturer, France, World War I. Missionary Secretary, 1921.

WRITING

Address at funeral, Homer Clyde Stuntz, brochure, 1924.

LUCCOCK, NAPHTALI, 1853–1912–1916.

b. Kimbolton, Ohio, September 28. His ancestry was English; Methodist and Puritan. He was converted in childhood. He united with Pittsburgh Conference in 1874. Pastor. He died in LaCrosse, Wisconsin, April 1, and was buried in Bellefontaine, St. Louis, Missouri.

WRITINGS

Christian Citizenship.
Living Words from the Pulpit.
Illustrated History of Methodism, in collaboration, 1901.
Sermons, Royalty of Jesus, 1905.
Address: Revolution or Evolution, pamphlet, 12 pp., 1906.
Address: Methodism and Christian Fellowship, Fourth Ecumenical Conference, Toronto, 1911.

MAC GEARY, JOHN SAMUEL, Missionary Bishop, Free Methodist Church of North America, 1853–1911–1931.

b. near Pittsburgh, February 13. His father was a soldier of the Mexican and Civil Wars and was in Libby Prison. He was of Scotch Covenanter-French Huguenot ancestry. At twenty-two he asked a meeting to pray for him, but they did not. He was converted alone in the forest and joined Genesee Conference in 1876. He became a circuit preacher and the first Missionary Bishop of his Church. He died of influenza in Oakland, California, January 20, and was buried in Mountain View, Oakland.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WRITINGS

Outline History of the Free Methodist Church, 1917.

MAGEE, JUNIUS RALPH, 1880–1932–.

b. Maquoketa, Iowa, June 3. The Magee family is from the Highlands of Scotland by way of Ulster. Some were in the Revolution and the War of 1812. He is a son of Rev. John Calvin Magee and brother of Rev. J. B. Magee. His mother was of English descent to Vermont. His father and grandfather were in the War of the States. He was religiously impressed at nine under the influence of meetings of Margaret Van Cott, evangelist, and joined the Church then. He worked for a piano company and was superintendent of schools at Nora Springs, Iowa. He joined Northwest Iowa Conference in 1902. He was on the Board of Trustees of the Chamber of Commerce, Seattle. Pastor, District Superintendent.

WRITINGS

The Church and Public Morale, typed, 1943. M. B. C.

Methodism Marches On with Christ, Leaflet. Call to Prayer, Crusade, 1945.

The Compassionate Christ, Crusade leaflet.

What Methodists Believe, pamphlet, 13 pp., 1945.

MALLALIEU, WILBUR FRANCIS, 1828–1884–1911.

b. Sutton, Massachusetts, December 11. He was of Puritan and Huguenot ancestry. He was converted at twelve and joined the

church then. He entered New England Conference in 1858. Pastor until 1882, Presiding Elder. He declined educational positions. He died in Auburndale, Massachusetts, August 1, and was buried in Bay View, Sandwich, Massachusetts.

WRITINGS

Ed., Christian Perfection as Taught by John Wesley, J. A. Wood, 1885.
Sermon: The People's Church Pulpit, Ed., J. W. Hamilton, 1885.
The Why, When and How of Revivals, 1901.
Memorial Address concerning Bishop Foster, Allegheny College brochure, 1903.
The Fulness of the Blessing of the Gospel of Christ, 1903.
Words of Cheer and Comfort, 1907.

MARSTON, LESLIE ROY, Free Methodist Church of North America, 1894–1935–.

b. Maple Ridge, Michigan, September 24. Ancestry, English, Irish with Indian strain, and descent from the Noah Webster family. He is a son of Rev John Richardson Marston and was converted at ten in a children's service at camp meeting. He joined Central Illinois Conference. He was Executive Secretary of the Committee on Child Development of the National Council, 1926–1928. He served sixteen months in World War II. Educator, Research Secretary.

WRITINGS

The Emotions of Young Children, Monograph, 94 pp., and bibliography, University of Iowa Studies, 1925.
From Chaos to Character, 1935 and 1937.
Youth Speaks, 1939.
Compiler-Editor, Director of Research in Child Development, Reprint Series, National Research Council, 1927.
Child Development Abstracts and Bibliography, 1927–8.
Ed., Your Church and Education, Handbook, 1941.
Ed. Our Church on the March, War Service Handbook, 1944.
Lecture: Christian Education and Modern Paganism, 22 pp., 1946.
Radio Address: M. B. C., I Need a Chart, 1946.

Evangelical Christianity in a Pagan Age, address as President, National Association of Evangelicals, 1946.

MARTIN, PAUL ELLIOTT, 1897–1944–.

b. Blossom, Texas, December 31. He was a 2nd Lieutenant of Infantry, World War I, and was Superintendent of Schools in his birthplace for three years. He joined North Texas Conference in 1922. Pastor, District Superintendent.

WRITING

My Call to Preach, 1946.

MARTIN, WILLIAM CLYDE, 1893–1938–.

b. Randolph, Tennessee, July 28. The family were early arrivals in North Carolina and Tennessee. He joined Texas Conference in 1921. He was in the Medical Corps, France and Luxemburg, 1917–1919, World War I. Pastor.

WRITINGS

When Temptation Comes, pamphlet, n.d.

Good Times for Great Living, pamphlet, 1946.

Willson Lectures, 1947.

Anniversary Sermon, St. Paul, Lincoln, Nebr., The Voice of the Living Past, 1947.

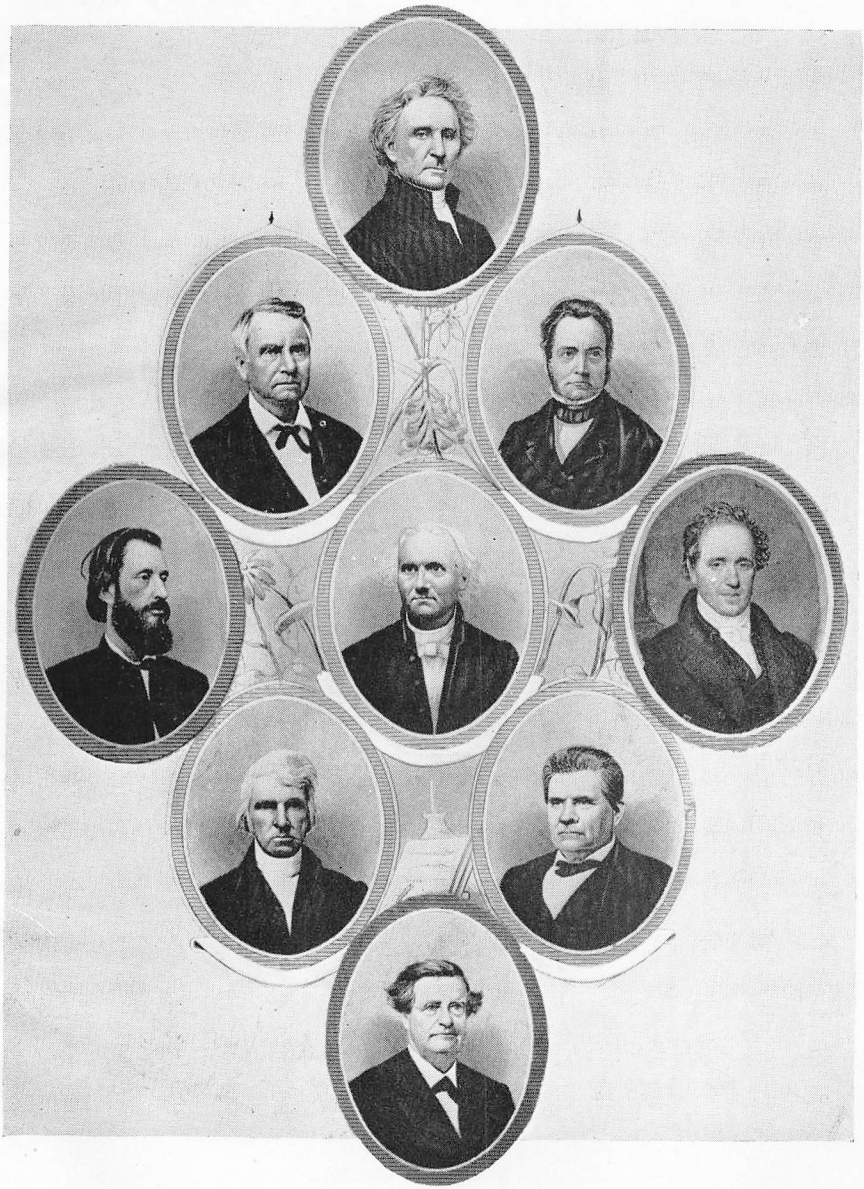
MARVIN, ENOCH MATHER, 1823–1866–1877.

b. Warren County, Missouri, two and a half miles southwest of Wright City in a cabin of unhewn logs, June 12. The name is of Teutonic origin. He descended from Reinold Marvyn, Ship Increase to New England, 1635, and from Enoch Marvin, a soldier of the Revolution. Reinold was one of the original settlers of Hartford. Enoch married Catherine Mather, related to Cotton Mather. Converted at seventeen, Enoch Mather joined Missouri Conference in 1841. He delivered celebrated lectures in reply to a Catholic priest. He was a chaplain of the C. S. A. Pastor, Presiding Elder. He preached and conducted three or four different services and then November 18, completed mss. of his last book. He died in St. Louis, November 26. He was buried in Bellefontaine, St. Louis.

BIOGRAPHIES

Life and Labors, D. R. McAnally, 1878.

Life and Labors of Bishop Marvin, T. M. Finney, 1878.



FIRST BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Top: Bishop Soule; *Second row:* Bishops Paine and Bascom; *Center:* Bishops Marvin, Capers and Andrew; *Fourth row:* Bishops Early and Kavanaugh; *Lower:* Bishop Wightman.

Sketch, Lives of Methodist Bishops, L. H. Bugbee, Flood and Hamilton, 1882.

Memorial Discourse at funeral, in Passing Through the Gates and Other Sermons, H. N. McTyeire, 1889.

Sketch in Centennial Volume of Missouri Methodism, 1907, Gray and Baker, and also Modern Apostles of Faith, C. F. Wimberly, 1930.

WRITINGS

A Brief Discussion of the Doctrine of Infant Baptism, pamphlet, 1856.

Sermon: "Ministerial Solicitude," Methodist Pulpit, South, W. T. Smithson, 1859.

The Life of (W. G.) Caples, 1870.

Review of Redford's History of the Organization of the Methodist Episcopal Church, South, duodecimo of 90 pp., 1872.

The Duty and Destiny of the Methodist Episcopal Church, South, Article, 1872. Reprinted as a pamphlet, 42 pp., Ed., with comments by W. A. Candler, 1920.

The Methodist Episcopal Churches—North and South, 1873.

Sermons: Eighteen discourses, all save four having been delivered publicly, 1876.

Five Lectures on Errors of the Papacy, discussing Transubstantiation, Church Unity, The Ministry of the Priesthood, published in Answers to attacks on Protestantism in 1859 by a St. Louis priest, Smarius, 1860, republished, 1870, and again in Errors of the Roman Catholic Church, James H. Chambers, 1878.

The Doctrinal Integrity of Methodism, 1878.

To the East by Way of the West, letters written on a trip around the world, 1878, 1879. Published posthumously with Appendix, Funeral service, and sermon, The Chosen Vessel, Bishop H. N. McTyeire.

McCABE, CHARLES CARDWELL, 1836–1896–1906.

b. Athens, Ohio, October 11. He was a descendant of Owen McCabe of Covenanter stock from County Tyrone, Ireland, builder of the first house in Tyrone, Pennsylvania, and he was a grandson of Robert McCabe, class leader, and also adviser of John Stewart, pioneer of American Methodist missions. He went to the altar at

eight years of age under the pleading of "Saint" Minturn and was appointed to lead a class at fifteen. He became a High School Principal. He joined Ohio Conference in 1860. He was the most famous U. S. A. Chaplain, and Lecturer on "The Bright Side of Life in Libby Prison." He was on the Christian Commission, a pastor and Church Extension Secretary, "doomed to raise money," a missionary promoter, evangelist and Gospel singer. He died in New York, December 19, and was buried in Rose Hill, Chicago.

BIOGRAPHIES

Sketch: The Battlefield Reviewed, Landon Taylor, 1881.
Life of Chaplain McCabe, F. M. Bristol, 1908.

WRITINGS

Final Report on Salt Lake City Church, pamphlet, 1880.
A Glance Backwards, pamphlet, 1886.
The American University—Taking Our Bearings, pamphlet, 1903.
Address: The Open Door in Latin Countries, First General Missionary Convention, Cleveland, 1903.
Shouting, a rich little pamphlet about Christian rapture, n.d.
Allegory, "Dream of Ingersollville."
Ed., Winnowed Hymns, with D. F. McFarlane.

McCONNELL, FRANCIS JOHN, 1871–1912–.

b. Trinway, Ohio, August 18. He is a son of Rev. Israel H. McConnell and joined New England Conference in 1894. He was a member of the Ecumenical Conferences, 1911 and 1931. Pastor, Educator.

WRITINGS

The Diviner Immanence, 1906.
Christmas Sermons, 1909.
Edward Gayer Andrews, 1909.
Religious Certainty, 1910.
Christian Focus, 1911.
Address: Christianity and Modern Ethical Theories, Ecumenical Conference, 1911.
The Increase of Faith, 1912.
Address: The Call to Social Service, Militant Methodism, Downey, et al., 1913.
Personal Christianity, 1914.

Address: The Comparative Values of Federation and Organic Union, Working Conference on Methodist Union, 1916.
Address: Book of Devotions, 1916.
The Essentials of Methodism, 1916.
Understanding the Scriptures, 1917.
Democratic Christianity, 1919.
Public Opinion and Theology, 1920.
Essay: The Changing Moral Standards of the Age, read in absentia, Fifth Ecumenical Conference, London.
The Preacher and the People, 1922.
Is God Limited? 1924.
The Just Weight and Other Sermons, 1925.
The Christlike God, 1927.
Humanism and Christianity, 1928.
Borden Parker Bowne, 1929.
The Prophetic Ministry, 1930.
The Christian Ideal and Social Control: Christianity and Coercion, 1932.
Aids to Christian Belief, 1932.
Address: The World Mission of One Methodism, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.
John Wesley, 1939.
Evangelicals, Revolutionists and Idealists, 1942.
The Church Must Face It, A Basis for the Peace to Come, 1943.

McCOY, JAMES HENRY, 1868–1910–1919.

b. Blount County, Alabama, August 6. He was a son of Rev. William Clark McCoy, a C. S. A. soldier with Quantrelle, briefly, and Jackson. He was of Scotch-Irish descent, and on his mother's side from Patrick Henry. He entered North Alabama Conference in 1889. He was fraternal messenger to Canadian Methodism in 1906. Pastor, Educator, Editor, working with deadly heart trouble for a year and a half before he died in Birmingham, March 22. He was buried in Elmwood, Birmingham.

WRITINGS

Sermon to Confederate Veterans, written mss. 1899, M. B. C.
Sermon in Wesleyan Christian Advocate Pulpit, 1905, Master Word of the Kingdom.

Memoir of Thomas William Ragan, Memorial Sketches, W. T. Andrews, 1912.
Conference Sermon: Second General Missionary Conference, 1913.
Written Lesson on Peter and Cornelius, 1916, M. B. C.

McDOWELL, WILLIAM FRASER, 1858–1904–1937.

b. Millersburg, Ohio, February 4. His father was an exceptionally devoted layman and member of General Conference, 1904. He was headed towards his education and career by an address in Millersburg given by President Gregory of Wooster. He was converted in a revival in William Street Church, Delaware, Ohio, March 7, 1875, during his first year in college. He joined North Ohio Conference in 1882. Pastor, Educator, Secretary, Board of Education. Chairman of Ecumenical and other Commissions. He was a member of the Sixth Ecumenical Conference. He died in Washington, April 26, and was buried in Delaware, Ohio.

BIOGRAPHIES

William Frazer McDowell, Appreciation, E. H. Hughes, n.d.
Sketch: Echoes from Peak and Plain, I. H. Beardsley, 1898.

WRITINGS

A Sketch of Livingstone, The Picket Line of Missions, 1897.
Lectures: Some Studies in the French Revolution, 1895-1899.
Dangers That Beset Theological Students, 1930.
Address: Beloved, If God So Loved Us, First General Missionary Convention, Cleveland, 1903.
Sermon: The Interpretation of Life, Wesleyan Christian Advocate Pulpit, 1904.
In the School of Christ, 1910.
A Man's Religion, 1913.
Address: Methodism's Mission and Message, Militant Methodism, Downey, et al., Eds., 1913.
Address: Lodestar and Compass, F. Hamilton, A New Chapter in the Biography of the American Scholar, 1915.
Address: Book of Devotions, 1916.
Good Ministers of Jesus Christ, 1917.
This Mind, 1922.
Making a Personal Faith, 1924.

Address: Francis Asbury Monument, 1925.
That I May Save Some, 1927.
Them He Also Called, 1929.
Lectures on Christian Biography, 1933.
Creative Men, Our Fathers and Brethren, 1934.
A Real Use of the Bible, pamphlet, n.d.
Address: Forward into the Years with Christ, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.
In All His Offices, 1937.
Whatsoever He Saith Unto You, Do It, Greatest Sermons, Ed. by A. Cairns, 1945.

McINTYRE, ROBERT, 1851–1908–1914.

b. Selkirk, Scotland, November 20, and came to America in 1858. His parents died early. He was a bricklayer after the Chicago fire and used to keep a trowel on his desk as a reminder. He had a remarkable conversion at the time of a revival of the Church South in St. Louis in 1877, J. W. Bushong preaching and laboring with him in prayer, and joined Illinois Conference in 1878. Pastor. He died in Chicago, August 30, and was buried in Inglewood, Los Angeles.

BIOGRAPHY

Sketch in Echoes from Peak and Plain, I. H. Beardsley, 1898.

WRITINGS

Ordination Address: Holy Men, pamphlet, n.d., M. B. C.
Poems: At Early Candle Light, 1899.
A Modern Apollos, 1900.

McKENDREE, WILLIAM, 1757–1808–1835.

b. King William County, Virginia, July 6. His father, John M., was a native-born planter. William was an adjutant in the Revolution and was present at Yorktown. He would not apply for a pension. His family belonged to the old Colonial Church of Virginia. He was converted powerfully in his thirtieth year, 1787, under John Easter, who asked him to travel his circuit with him. Influenced by his father to accept a call to ministry, he was received on trial in 1788, Virginia Conference. Pastor, Presiding Elder. He preached at his first General Conference, 1808, so powerfully that

Asbury said, "That sermon will make McKendree bishop." It did. He was the first native American elected a Methodist bishop. He introduced regular order into the General Conference. He labored with tremendous energy, suffering accidents and infirmities but continuing to travel and preach. He died at the home of his brother, Dr. James McKendree, in Sumner County, Tennessee, March 5, and was buried near the old family home. Later his body was moved to Vanderbilt campus, Nashville.

Biographies

Sermon on Death of William McKendree, Joshua Soule, 1836.
Sketch: Lives of Eminent Methodist Ministers, P. D. Gorrie, 1852.
The Life of Rev. William McKendree, Benjamin St. James Fry, 1852.
Biographical Sketches, J. McClintock, 1853.
Asbury and His Coadjutors, W. C. Larrabee, Ed., D. W. Clark, 1854.
William McKendree, Heroes of Methodism, J. B. Wakeley, 1856.
America and American Methodism, F. J. Jobson, England, 1857.
Biographical Sketches of Eminent Itinerant Preachers, T. O. Summers, A. L. P. Green, 1858.
Sketch, with letter of Hon. John McLean, Annals of the American Pulpit, W. B. Sprague, 1861.
Reminiscences, Historical and Biographical, Henry Boehm, 1866.
Life and Times of William McKendree, 2 Vol., Robert Paine, 1869.
Western Cavaliers, A. H. Redford, 1876.
Lives of Eminent Methodist Ministers, P. D. Gorrie, 1881.
Sketch: Lives of Methodist Bishops, T. O. Summers, Flood and Hamilton, 1882.
Centenary Cameos, O. P. Fitzgerald, 1893.
Old Baltimore Conference, J. E. Armstrong, 1907.

Writings

Letters in Extracts of Letters of Preachers and Members to Their Bishops, 1800, pub., Cooper & Wilson, 1803.
Address to General Conference of 1820. Not presented in person, 11 pp., also in Paine.
Sermon at funeral of Governor Thomas Worthington of Ohio,

October, 1827. Sketch of latter part written by Bishop McKendree and preserved in Ohio Conference Offering, 1851, Ed., M. P. Gaddis.

McMURRY, WILLIAM FLETCHER, 1864–1918–1934.

b. Shelby County, Missouri, June 29. He was a son of Rev. William Wesley McMurry. He united with Missouri Conference in 1886. He visited missions in South America and Europe, and was a member of three Ecumenical Conferences. Pastor, Presiding Elder, Church Extension Secretary. He died in St. Louis, January 17, and was buried in Shelbina, Missouri.

BIOGRAPHIES

Sketch: Centennial Volume of Missouri Methodism, Gray and Baker, 1907.

William Fletcher McMurry, A brochure. Funeral service. Addresses by Bishops Darlington, Hay and others, 1934.

WRITINGS

Down Town Church.

Church Extension Handbook, 1907–1913.

Editor, Priming for the Pump.

Sermon: Handwritten Sketch, My Father's Home, M. B. C.

McTYEIRE, HOLLAND NIMMONS, 1824–1866–1889.

b. Barnwell, South Carolina, July 28. He was of Scotch-Irish descent. He was converted at thirteen and was called to preach in college. He united with Virginia Conference in 1845. Pastor, Editor. Trustee of Vanderbilt gifts. He was a delegate to the First Ecumenical Conference, 1881. He died in Nashville, February 15, and was buried on the Vanderbilt University Campus, Nashville.

BIOGRAPHIES

Eminent Methodists, O. P. Fitzgerald and C. B. Galloway, 1897, written by Bishop Fitzgerald.

Sketch: Modern Apostles of Faith, C. F. Wimberly, 1930.

WRITINGS

The Duties of Christian Masters, a prize essay, 1859. Submitted, 1849. First printed with two other essays by Southern Baptist

Publishing Society, Charleston, 1851.

Sermon: "State of the Soul between Death and Resurrection," Methodist Pulpit, South, W. T. Smithson, 1859.

Catechism on Biblical History, 1869.

Catechism on Church Government, 1869, also in Spanish, 1889. Other editions.

A Manual of the *Discipline* of the Methodist Episcopal Church, South, Decisions of Bishops and Rules of Order, 1870, and later editions.

Memorial Discourse at Funeral of Bishop Marvin, The Chosen Vessel, in Bishop Marvin's To the East by Way of the West, 1878.

Wesley, the Founder of Methodism, Wesley Memorial Volume, Ed., J. O. A. Clark, 1880.

Introduction, The Editor—Bishop, Linus Parker, C. B. Galloway, 1888.

Memorial Sermon, 1880, David Seth Doggett, Passing Through the Gates, 1889.

Response to Address of Welcome, First Ecumenical Conference, City Road, London, 1881. Proceedings and in Passing Through the Gates, 1889.

The History of Methodism, 1884.

Memorial Sermon on Hubbard Hinde Kavanaugh, 1884, in Passing Through the Gates, 1889.

Passing Through the Gates, Sermons, Ed., J. J. Tigert, 1889.

MEAD, CHARLES LAREW, 1868–1920–1941.

b. Vienna, New Jersey, July 20. He was a son of Rev. Joshua Mead and joined Newark Conference in 1895. Pastor. He was with the Y.M.C.A. in France six months, World War I. He was a member of the Sixth Ecumenical Conference. He died in Kansas City, May 17, and was buried in Kansas City.

MELLE (Freidrich Heinrich?), OTTO, First bishop of the Methodist Episcopal Church, Germany Central Conference, 1875–1936–1947.

b. Liebengruen, Thuringen, August 16, to Methodist parents. He began preaching at sixteen, and joined North German Conference,

being ordained under the missionary rule in 1901. He was received in full and was ordained by Bishop Vincent in 1902. Pastor, Dresden, Budapest, Vienna. President, Theological Seminary. He was a member of the Fifth and Sixth Ecumenical Conferences. He suffered great restrictions during World War II. Retired because of illness, he died in Berlin, March 26, 1947.

WRITINGS

Das Walten Gottes im Deutchen Methodismus: Geleitwort von Bischof J. L. Nuelsen, Bremen, 1925 and 1935.

Introduction, Address by Bishop Nuelsen at 75th Anniversary of Methodist Preaching in Frankfurt am Main, 1933.

MERRILL, STEPHEN MASON, 1825–1872–1905.

b. Mount Pleasant, Ohio, September 16. He was a grandson of a Revolutionary Minuteman. He joined the church at seventeen and Ohio Conference in 1846. Pastor, Presiding Elder, Editor. He died in Keyport, New Jersey, November 12, and was buried in Rose Hill, Chicago.

BIOGRAPHY

Souvenir Volume, 25th Anniversary of Consecration to the Episcopacy, Anniversary Sermon and Addresses by Bishops Ninde and Berry, 1897.

WRITINGS

Christian Baptism, 1876.

The New Testament Idea of Hell, 1878.

The Second Coming of Christ, 1879.

Doctrinal Aspects of Christian Experience, 1882.

Pastoral Address: Centennial Conference, Baltimore, 1884. Proceedings, 1885.

Contributed to Bishop Wiley, A Monograph, R. S. Rust, 1885, pp. 99-114.

A Digest of Methodist Law, 1885.

Outline Thoughts on Prohibition, 1886.

Constitutional Prohibition, How Secured, pamphlet, 38 pp., 1888.

Introduction, Autobiography of Granville Moody, 1890.

The Organic Union of American Methodism, 1892.

Mary of Nazareth and Her Family, 1895.
The Crisis of This World, 1896.
Anniversary Sermon, 25th of Episcopal Service, 2 Cor. 4:1-2, Souvenir Vol., Ed., C. M. Stuart and W. E. McLennan, 1897.
Sanctification: Right Views and Other Views, 1901.
Atonement, A Brief Study, 1901.
Discourses on Miracles, with H. W. Warren, 1902.
Memorial Address concerning Bishop Foster, Allegheny College brochure, 1903.
Introduction, Fatherhood of God, A. L. Shute, 1904.

MILLER, GEORGE AMOS, 1868–1924–.

b. Mendon, Illinois, July 8. The Miller family came from Rotterdam to Philadelphia in 1730. Andrew Miller was deeded land by William Penn. He fought in the French and Indian Wars and in the Revolution. George is a son of Rev. Martin Miller, founder of churches. He joined the Southern California Conference in 1896. Pastor, United States and Philippines, and Superintendent in Panama. Founded the Moral Progress League in Manila. He was the last North American bishop for Latin America. He consecrated Bishop J. E. Gattinoni.

WRITINGS

Problems of the Town Church, 1902.
Interesting Manila, 1905–6.
Ruins and Romance of Guadalupe, a Souvenir of the Philippines, 34 pp., 1906.
Paulino, 1910.
Resurrexit—The Story of the Resurrection of Jesus Told by Those Who Heard It First, Verse, 1910.
Some Outdoor Prayers, 1911.
The Trial of Jesus, the Christ, drama, 1912.
The Canon—Poems, pamphlet, 1913.
The Life Efficient, 1913.
China Inside Out, 1915.
Prowling About Panama, 1918.
Missionary Morale, 1920.
Dear Family, 1925.
Adventures with Christ in Latin America, 1926.

Peggy Ann in Latin America, 1927.
Mexico and the Mexicans, 1927.
They that Hunger and Thirst, 1928.
Restlessness and Reality, 1929.

Spanish Books
La Suprema Vocacion, paper, 150 pp. 1920.
Transformacion, 1921.
Viva Sonriendol, 1922.
Nacionalismo y el Evangelio, 1925.
Orientaciones Espirituales, 1926.
¡ Qué Predicar? 1929.
¡ Vale la Pena Vivir?

Twenty Years After—The Panama-Costa Rica Project, 44 pp., 1936.
Twenty Years After, South America and World Peace, 1943.
Can a Man Talk with God? A Technique of Devotion and other leaflets, used by Bishop Miller's daughter, Dr. Evelyn M. Berger, in her work as Consulting Psychologist, 1945.
Collaboration in production of Mrs. Miller's "Woman Under the Southern Cross," and others.
Odds and Ends and Things, Poem, n.d.
Two mss., for later publication, on What a Man Can Believe and on What Everybody Wants.

MITCHELL, CHARLES BAYARD, 1857–1916–1942.

b. Pittsburgh, Pennsylvania, August 27, a son of Rev. Daniel Patrick Mitchell. His grandfather and great grandfather were preachers. He united with South Kansas Conference in 1880, and became a charter member of Southwest Kansas Conference in 1881. He was a member of the Ecumenical Conferences of 1901 and 1911. He served in France with the Y.M.C.A., 1919. His death occurred in Pasadena, February 23, and he was buried in Forest Lawn, Glendale.

WRITINGS

A Bundle of Letters from Three Continents, 1895.
A Clergyman's Hints on the Modern Funeral—Its Management, W. P. Hohenschuh, 1900.

Address: The Spiritual Vitality of Methodism, Third Ecumenical Conference, London, 1901.
The Noblest Quest, 1905.
The Way of a Man, 1912.
Who Are You? Sermons, 1929.
Compiler, Manual and Directory, Smithfield Church, Pittsburgh, and account of the Centennial Celebration of Pittsburgh Methodism, 1888.

MONDOL, SHOT KUMAR, Central Conference of Southern Asia, India, 1896–1941–.

b. Murshidabad, Bengal, October 11, a son of Rev. A. K. Mondol, Methodist. He united with Bengal Conference in 1921. Pastor, Educator, District Superintendent, a delegate to the General Conferences, 1928 to 1940. President of Bengal Christian Council.

WRITINGS

Introd., Life of Bishop Chitambar, B. T. Badley, 1943.

MOORE, ARTHUR JAMES, 1888–1930–.

b. Waycross, Georgia, December 26. He is of Irish ancestry. His great grandfather came to North Carolina and his grandfather moved to Georgia and died in the battle of Gaines Mill, 1862. He experienced "drastic" conversion in his twenty-first year and began to preach at once. He joined South Georgia Conference in 1909. Pastor.

WRITINGS

Address: The Holy Spirit, Sixth Ecumenical Conference, Atlanta, 1931.
The Sound of Trumpets, 1934.
Central Certainties, 1942.
Christ After Chaos, 1944.
Christ and Our Country, 1945.

MOORE, DAVID HASTINGS, 1838–1900–1915.

b. Athens, Ohio, September 4, a son of Hon. Eliakim Hastings Moore. He was converted in 1855 and entered Ohio Conference in 1860. He was Lieutenant Colonel of the 125th Ohio Infantry in

the Civil War. Pastor. Educator. Editor. He died on a train to Cincinnati, November 23, and was buried in Athens, Ohio.

Biography

Sketch in Echoes from Peak and Plain, I. H. Beardsley, 1898.

Writings

Introd., Echoes from Peak and Plain, I. H. Beardsley, 1898.
Tribute to Elizabeth Walden, pamphlet, 1900.
Introd., Life of Emily J., by Thomas Harwood, 1903.
Address: The Open Door in Eastern Asia, First General Missionary Convention, Cleveland, 1903.
John Morgan Walden, 35th bishop, 1915.
Bishop Moore wrote a description of the fight between Japan and Russia. He witnessed this event while in charge of missions in China, Japan and Korea.

MOORE, JOHN MONROE, 1867–1918.

b. Morgantown, Kentucky, January 27. His ancestry runs from Scotland to Ireland in the seventeenth century; and to America in 1715. He united with the Conference in 1894. Pastor. Editor. Secretary of Home Missions. He was a member of the Sixth Ecumenical Conference, Atlanta, 1931, and was through the years the resourceful and effective leader in the Unification of American Methodism.

Writings

Etchings of the East, 1909.
The South Today, 1916.
Address: A Suggested Working Plan, Working Conference on Methodist Union, 1916.
Brazil—An Introductory Study, 1920.
Making the World Christian, 1922.
Address: Review of a Decade of Methodism, Sixth Ecumenical Conference, Atlanta, 1931.
Address: With One Accord, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.
Address: The Theology of Aldersgate, What Happened at Aldersgate, E. T. Clark, 1938.

Our Constitutional Process, Following the Law and various other papers connected with Unification of Methodism, some personally signed, 1938 and after. M. B. C.

The Long Road to Methodist Union, 1943.

Methodism in Belief and Action, 1946.

MORRIS, THOMAS ASBURY, 1794–1836–1874.

b. Five miles above Charleston, Kanawha County, now West Virginia, April 28. His parents were early settlers in Virginia and formal members of another denomination. He served six months in the militia in the War with British and Indians. He was converted from skepticism in a Methodist revival, and was received into the church in 1813. He united with Ohio Conference in 1816. He was ordained by Bishops George and R. R. Roberts. Pastor, Presiding Elder, Editor. He outlived his predecessors in the episcopacy and seven who were elected later than himself. His health became impaired in 1860, but he labored as he could until 1864. He called the General Conference to order in 1868 and was present in 1872. He was cared for during his last night, says one of the letters in M. B. C., by young Heber D. Ketcham, son of the pastor, and later a preacher, and he died in Springfield, Ohio, September 2. He was buried in Fern Cliff, Springfield.

BIOGRAPHIES

Life, J. F. Marlay, 1875, Introd., E. S. Janes.

Sketch: Lives of Methodist Bishops, Flood and Hamilton, 1882.

Sketch: Garnered Sheaves, W. I. Fee, 1900.

WRITINGS

Sermons on Various Subjects, 1842 and later.

Sermons: The Christian's Duty, Hope and Privilege, in Sermons on Miscellaneous Subjects, Cincinnati, 1847.

Sermon: Drawing Near to God, The Methodist Pulpit, D. W. Clark, 1848.

Sermon on death of Noah Levings, 20 pp., 1849.

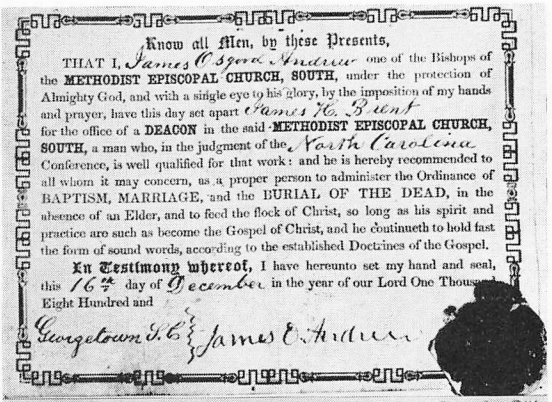
Introd., Treatise on Class Meetings, John Miley, 1851.

Sketches of Western Methodism, J. B. Finley, 1852.

Miscellany—Essays, Biographical Sketches and Notes of Travel. Includes sketch of Bishop Roberts, 1854.

NOTABLE ORDINATION CERTIFICATES

James H. Brent, by Bishops Andrew and Capers; Bishop Seth Ward by Bishop McTyéire

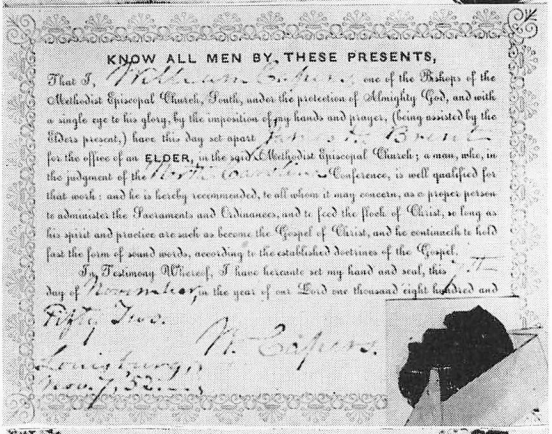


Know all Men, by these Presents,

THAT I, James O. Andrew one of the Bishops of the METHODIST EPISCOPAL CHURCH, SOUTH, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart James H. Brent for the office of a DEACON in the said METHODIST EPISCOPAL CHURCH, SOUTH, a man who, in the judgment of the North Carolina Conference, is well qualified for that work: and he is hereby recommended to all whom it may concern, as a proper person to administer the Ordinance of BAPTISM, MARRIAGE, and the BURIAL OF THE DEAD, in the absence of an Elder, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established Doctrines of the Gospel.

In Testimony whereof, I have hereunto set my hand and seal, this 16th day of December in the year of our Lord One Thousand Eight Hundred and

Georgetown D.C. James O. Andrew



KNOW ALL MEN BY THESE PRESENTS,

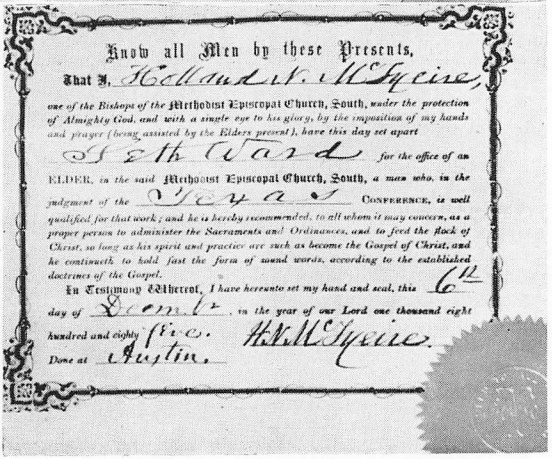
That I, William Capers one of the Bishops of the Methodist Episcopal Church, South, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, (being assisted by the Elders present,) have this day set apart James H. Brent for the office of an ELDER, in the said Methodist Episcopal Church; a man, who, in the judgment of the [illegible] Conference, is well qualified for that work: and he is hereby recommended, to all whom it may concern, as a proper person to administer the Sacraments and Ordinances, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this 17th day of November, in the year of our Lord one thousand eight hundred and Fifty Two.

W. Capers.

Georgetown

Nov. 17 52.



Know all Men by these Presents,

That I, Holland N. McTyeire, one of the Bishops of the Methodist Episcopal Church, South, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer (being assisted by the Elders present), have this day set apart

Seth Ward for the office of an ELDER, in the said Methodist Episcopal Church, South, a man who, in the judgment of the Texas Conference, is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the Sacraments and Ordinances, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this 6th day of Decr, in the year of our Lord one thousand eight hundred and eighty five.

Done at Austin. H.N. McTyeire.

Introd., Autobiography of Jacob Young, 1857.
Sermons, 1858.
Discourse Commemorative of Beverly Waugh, delivered at General Conference, and published by its order, 33 pp., 1860.
Discourse on Methodist Church Polity, 1860.
Semi-Centennial sermon delivered at General Conference, and published by its order, 1864. Also bound with Miscellanies of Thomas Harwood, 24 pp., M. B. C., n.d.
Sketches: Western Cavaliers, A. H. Redford, 1876. Also in Methodism in Kentucky, by same author, Vol. III.

MORRISON, HENRY CLAY, 1842–1898–1921.

b. Montgomery County, Tennessee, May 30. He joined Louisville Conference, Pastor, Missions Secretary. He died in Leesburg, Florida, December 20, and was buried in Westview, Atlanta.

AUTOBIOGRAPHY

Ed., G. H. Means, 1917.

WRITINGS

Sermon: Sins of Omission, Wesleyan Christian Advocate Pulpit, 1904.

MOUZON, EDWIN DUBOSE, 1869–1910–1937.

b. Spartanburg, South Carolina, May 19, of Huguenot inheritance. He was converted at fifteen, and joined Texas Conference in 1889. He was a member of the Fifth and Sixth Ecumenical Conferences. Active participant in Commission on Unification of American Methodism. Pastor, Educator. He died in Charlotte, North Carolina, February 10, and was buried in Oakgrove, Dallas.

WRITINGS

Appreciation of Bishop Seth Ward, 47 pp., and Ed., Conquering Forces of the Kingdom, Ward Sermons, 1911.
Address: Second General Missionary Conference, 1913, The Challenge of the City and Methodism's Reply.
The Pioneer Bishop of American Methodism, Asbury, 1916.
Does God Care, 1919.
Address: Christian Unity, Fifth Ecumenical Conference, London, 1921.

The Fundamentals of Methodism, 1923.
The Program of Jesus, 1925.
The Missionary Evangel, 1925.
Preaching with Authority, 1929.
Sermon: "The Meaning of Pentecost," in Sermons of Power, Ed., W. P. King, 1930.
Address: The Basis of Confidence in Christian Thinking, Sixth Ecumenical Conference, Atlanta, 1931.
Address: An Adequate Gospel, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.

MURRAH, WILLIAM BELTON, 1852–1910–1925.

b. Pickensville, Alabama, May 19. He was a son of Rev. William N. Murrah and was reecived on trial in the North Mississippi Conference in 1874. He was a member of the Ecumenical Conferences of 1891 and 1901. Pastor, Educator. He died in Memphis, March 5, and was buried in Greenwood, Jackson, Mississippi.

WRITINGS

Address: Second General Missionary Conference, 1913, The Duty of the Hour.
The Finality of Christ, handwritten sermon, M. B. C.

NEELY, THOMAS BENJAMIN, 1841–1904–1925.

b. Philadelphia, June 12. He was a fifth-generation Methodist and united with Philadelphia Conference in 1865. Pastor, Presiding Elder, Secretary, Sunday School Union and Tract Society. He was a member of the Fourth Ecumenical Conference, 1911. He died in Philadelphia, September 4, and was buried in West Laurel Hill, Philadelphia.

WRITINGS

Young Workers in the Church, 1881.
Church Lyceum, 1882.
Parliamentary Practice, 1883.
The Evolution of Episcopacy and Organic Methodism, 1888.
A History of the Origin and Development of the Governing Conference in Methodism, 1893.
The Parliamentarian, 1895.

The Methodist Episcopal Church in the United States, 1896.
The General Conference of 1792, 1899.
Address: Rise and Development of Methodism in Eastern Pa., State Conv., 1900.
Ed., Sunday School Books, 1900–1904.
Juan Wesley, El Gran Reformador Religioso, 1905.
La Iglesia Metodista Episcopal en América Del Sul, 1906.
South America, a Mission Field, 1906.
Le Predicacion Tradato Practico de Homiletica, 1907.
South America, Its Missionary Problems, 1909.
The Bishops and the Supervisional System, 1912.
The Minister in the Itinerant System, 1914.
Parliamentary Practice, 1914.
American Methodism, Its Divisions and Unification, 1915.
Doctrinal Standards of Methodism, 1918.
The League the Nation's Danger, 1919.
Present Perils of Methodism, 1920.
The Revised Ritual of 1916–1920.
The Only Condition, 1920.
The Methodist Episcopal Church and Foreign Missions, 1923.
Vital Points in the Methodist Episcopal Church, 1924.

NEWMAN, JOHN PHILIP, 1826–1888–1899.

b. New York, September 1. His father was of German and his mother of French origin. He was converted and joined the church at sixteen. He entered Oneida Conference in 1849, not taking a college course. He was a delegate to the first and second Ecumenical Conferences and made a world tour by appointment of President U. S. Grant. Pastor, Church Organizer. He was Chaplain of the United States Senate, 1869–1874, and was Inspector of United States Consuls in Asia, 1874–1876. He died in Saratoga, New York, July 5, and was buried in Mechanicville, New York.

WRITINGS

From Dan to Beersheba, 1864.
The Mission of Science, 25 pp., 1872.
The Thrones and Palaces of Babylon and Ninevah, 1875.
Sermon: Shem, Ham and Japheth, Washington, 1876.

Wesley and Clarke, Wesley Memorial Volume, Ed., J. O. A. Clark, 1880.

Address: Scriptural Holiness and the Special Fitness of Methodist Means of Grace to Promote It, First Ecumenical Methodist Conference, City Road, London, 1881.

Funeral Address, 1883.

Religious Education the Safeguard of the Nation, Christian Educators in Council, Ed., J. C. Hartzell, 1883.

Christianity Triumphant, 1884.

Sermon in People's Church Pulpit, Ed., J. W. Hamilton, 1885.

Evenings with the Prophets on the Lost Empires, Discourses to young men, 97 pp., 1887.

America for Americans, 20 pp., 1887.

Sermon: Character, 19 pp., 1888.

The Supremacy of Law, 1890.

Memorial Sermon on Wesley: The Power of Individuality, Second Ecumenical Conference, Washington, 1891.

Aurora Borealis, pamphlet, 31 pp., 1896.

St. John: Prisoner of Patmos, 78 pp., 1896.

Entire Sanctification, 46 pp., 1898.

Conversations with Christ, published posthumously; foreword by William McKinley, 1900.

NICHOLSON, THOMAS, 1862–1916–1944.

b. Woodburn, Ontaria, Canada, January 27. He united with Michigan Conference in 1884. He was a member of the Fourth Ecumenical Conference, 1911. Pastor, Educator, Secretary of the Board of Education. Physical affliction compelled his retirement in 1932, but he was mentally alert until he died in Mt. Vernon, Iowa, March 7, where he was buried.

WRITINGS

Epworth League Bible Studies, 1901–2.

Epworth League Devotional Topic Book, 1902.

Necessity for the Christian College, 1904.

Studies in Christian Experience, 1907.

The College and the College Man in Foreign Missionary Achievement. Pamphlet of address at Thoburn Jubilee, Allegheny College, 1910.

Essay: Problems of Church Schools, Fourth Ecumenical, Toronto, 1911.

A Proposed Campaign of Christian Education, bulletin, Association American Colleges, 1912.

Address: To Advance in Education, Militant Methodism, Ed., Downey, et al., 1913.

Address: A Christian Man's Training for Life Service in The Challenge of Today, Ohio State Convention of Methodist Men, 1915.

The State and the Church in American Education, New England Methodism, Ed., E. C. E. Dorion, 1915.

The Christian College, in col. with Herbert Welch and H. C. King, 1916.

Address: Book of Devotions, 1916.

Connectional Enterprises, address, Working Conference on Methodist Union, 1916.

The Aesthetic in Public Worship, address, organ dedic., Hampshire Ave. Ch., Minneapolis, 1916.

Address at Funeral, Homer Clyde Stuntz, brochure, 1924.

Address at General Conf., United Ch. of Canada, typed, 1930, M. B. C.

Many sermons and notes, handwritten or typed, M. B. C.

Personal Records of men of Bi-Lingual Mission, typed, signed, annotated, M. B. C.

NINDE, WILLIAM XAVIER, 1832–1884–1901.

b. Cortlandville (Cortland), New York, June 21. He was a son of Rev. William Ward Ninde, descendant of James Ninde, Gloucestershire, England, a powerful lay preacher who once carried John Wesley through a storm-swollen river. John and Charles Wesley were guests in his Ramsbury Park, Wiltshire, home. William X. Ninde united with Black River Conference in 1856. He was a member of the First and Second Ecumenical Conferences, 1881 and 1891. Pastor, theological educator. He died in Detroit, January 3, and was buried in Woodlawn, Detroit.

BIOGRAPHIES

William Xavier Ninde—A Memorial, by Mary Ninde Gamewell (Mrs. F. D.), 1902.

Sketches: Bishop Ninde Memorial Sermon, Eugene Allen, 1901; Memorial addresses, Bishops Andrews, Joyce and Walden, typed, 1901, M. B. C.; Handwritten or typed Memoirs by Polhemus H. Swift, Manley S. Hard and S. L. Baldwin, M. B. C.; An Appreciation, Methodist Review, 1903; The Ninde-Ward Families, Henry S. Ninde, the bishop's brother, 1929.

Writings

Lowville Academy, N. Y., Semi-Centennial Sermon, Memor. Vol., 1859.

The Sunday School As An Evangelizing Power, 14 pp., pamphlet, 1866.

Sermons: The Kingdom of God and others in The Detroit Pulpit, 1872.

The Epistles of the New Testament, Lakeside, handwritten, 1878, M. B. C.

Address at Anniversary of Detroit Medical College, written, 1878, M. B. C.

Sketch of Life of Bishop Ames, handwritten, 1879, M. B. C.

The Bible Doctrine of Christ's Second Coming, in Golden Dawn, J. H. Potts, 1880.

Characteristics Which Adorn Old Age, Fifty Years and Beyond, S. G. Lathrop, 1881.

The Hand of God in the Origin and Progress of Methodism, First Ecumenical, City Road, London, 1881.

Anniversary Address: Chicago Training School, pamphlet, 1890.

Sermon, in The Kansas Methodist Pulpit, J. W. Anderson, Comp., 1890.

Address: The Deaconess Movement, Second Ecumenical Conference, Washington, 1891.

Introd., Has Protestantism Advanced Liberty? John Lee, 1895.

Address: 25th anniversary of consecration of Bishop Merrill, Souvenir Volume, 1897.

Introd., Manual of Christian Ethics, O. J. Perrin, 1898.

Christ's Measure of Giving, Student Missionary Appeal, 1898.

Introd., The Sign of Thy Coming, C. W. Wilson, 1899.

Report on the Great Cities of South America, handwritten, bound, 1900, M. B. C.

Besides many sermons and sermon sketches, M. B. C. has personally written educational and missionary addresses, papers on Qualifications for the Ministry and Conditions of Acceptability in the Pulpit and other items from the pen of Bishop Ninde. Also copies of Ninde sermons in The Detroit Pulpit.

NUELSEN, JOHN LOUIS, 1867–1908–1946.

b. of American parents in Zürich, Switzerland, January 19. The Nuelsen family was originally from Holland. He was a son of Rev. Heinrich Nuelsen, born in Nörten, Hanover, who came to America and later was sent to Switzerland to help establish Methodism there. John L. Nuelsen was baptized by Bishop Kingsley and joined West German Conference, United States, in 1889. He attended the Fourth, Fifth and Sixth Ecumenical Conferences, 1911 to 1931. Pastor briefly, Educator, Theologian. He died June 26, in Cincinnati, Ohio, and was buried in Spring Grove there.

WRITINGS

Jugend, Kirche und Staat, 32 pp., 1896.
Die Bedeutung des Evangeliums Johannes, 1903.
Das Leben Jesu im Wortlaute der vier Evangelien, 1904.
John Wesley, Ausgewählte Predigten, 1905.
Luther the Leader, Men of the Kingdom Series, 1906.
Kurzgefasste Geschichte des Methodismus, 1907 and 29.
Some Recent Phases of German Theology, 1908.
Christmas Lesson, sermon, Drew Series, Ed., E. S. Tipple, 1910.
Methodismus und Weltmission, 1913.
Address: Methodism's Achievements and Larger Opportunities, Militant Methodism, Downey et al., 1913.
Address: Book of Devotions, 1916.
Reformation und Methodismus, 1917—Zürich.
Address: Modern Biblical Criticism, Ecumenical Conference, London, 1921.
Der Methodismus als religiöse Bewegnung und als Kirche, 1924.
Der Methodismus im kirchliche Leben Europas, 1925.
Jean Guillaume de la Fléchère, 1929.
Address in celebration of 75 years of Methodist Preaching in Frankfurt on Main, Introd. by F. H. Otto Melle, 1933.
Die Ordaination im Methodismus, 1935.

Die letzten Schritte zur Selbständigkeit der Bischöflichen Methodistenkirche in Deutschland, 1936.

Assoc. Ed. Internatl. Standard Bible Ency.

Das Heilserlebnis im Methodismus, 1938.

John Wesley und das Deutsche Kirchenlied, Bremen-Zürich, 1938.

Introd., The Story of German Methodism, P. F. Douglass, 1939.

Sermon: Christ Jesus Our Wisdom, Righteousness, Sanctification and Redemption, Pulpit and Platform, n.d.

Christliche Vereinsbuchhandlung, 45 pp.

John Wesley und de Sozicle Frage, 56 pp.

Der Methodismus in Deutschland, nach dem Kriege (War I), 29 pp., n.d.

Wer Trägt die Schuld, pamphlet, n.d. Relates to World War I.

OLDHAM, WILLIAM FITZJAMES, 1854, Missionary Bishop, Southern Asia, 1904, Bishop, 1916–1937.

b. Bangalore, India, December 15. He was a son of a British officer commanding Sepoy troops in India. His inheritance was mainly Irish-English, with some Indian blood, it is said, on the mother's side. He became a government surveyor and was converted under the preaching of Rev. D. O. Fox, who assisted at the time of the well-known Taylor evangelistic meeting in 1873. He united with Michigan Conference in 1883. Missionary founder and Assistant Secretary of Missions. He attended the Second and Fourth Ecumenical Conferences, 1891, 1911, and the Edinburgh Convention, 1910. He died in Glendale, California, March 27, and was buried in Forest Lawn.

Biographies

Addresses at funeral, typed, M. B. C., Bishops Miller and Lowe, and Bishop Locke's handwritten.

Anglo-Indian Revolutionaries of the Methodist Episcopal Church, C. N. Weston, pp. 20-35, n.d.

Writings

Translated from Malaysia, Charles A. Gray, pamphlet, 1889.

Sketch of Thoburn, The Picket Line of Missions, 1897.

The Study of Missions in Colleges, Student Missionary Appeal, 1898.

Presenting the Gospel to non-Christian Peoples, Ecu. Miss. Conf., 1900.

Addresses: What the Missionary Secretary Can Do, and The Deaconess as a Missionary Worker, First General Missionary Convention, Cleveland 1903.

Malaysia, Nature's Wonderland, 1907.

Address, To Advance in Foreign Missions, Militant Methodism, Downey et al, Eds., 1913.

Address: The Second General Missionary Conference, 1913, The Crucial Hour of Missions in Non-Christian Lands.

India, Malaysia, the Philippines, 1914.

Graves Missionary Lectures, 1914.

The World Task and Opportunity, New England Methodism's Convention, Ed. E. C. E. Dorion, 1915.

Address in Challenge of Today, 1915.

Introd. Bishop Frank Warne's Story of His Conversion, pp. 33, 1915.

Address: Book of Devotions, 1916.

Thoburn—Called of God, 1918.

ORMSTON, MARK D. (No Middle Name) Free Methodist Church of North America, 1890–1936.

b. Ovid Township, Clinton County, Michigan, December 17. The Ormston family came to the United States from the British Isles. The name has often been spelled Ormiston, and is traceable to origins in England, Wales and Ireland. Bishop Ormston's mother is of Irish descent. He entered the East Michigan Conference in 1916. Pastor, District Elder.

WRITINGS

Pastoral Address, 1943.

Redeemed—An Easter Meditation, n.d.

OXNAM, GARFIELD BROMLEY, 1891–1936.

b. Sonora, California, August 14. He joined Southern California Conference in 1916. He was Secretary of Los Angeles Missionary and Church Society, 1917–1927 and Secretary of the World Peace Commission, 1928–32. Pastor. Educator.

WRITINGS

The Mexican in Los Angeles, brochure, 1920.
Social Principles of Jesus, 1923.
Russian Impressions, 1927.
Youth and the New America, 1928.
Ed. Effective Preaching, 1929.
Ed. Creative Preaching, 1930.
Ed. Contemporary Preaching, 1931.
Ed. Varieties of Present Day Preaching, 1932.
Ed. Preaching and the Social Crisis, 1933.
Address: Educational Extension, Book of the Sequi-Centennial of American Methodism, F. M. Liggett, 1934.
Address: The Church College and Social Change, Forward Together, 1936.
The Ethical Ideals of Jesus in a Changing World, 1941.
By This Sign Conquer, 1942.
Facing the Future Unafraid, 1944.
Behold Thy Mother, 1944.
Preaching in a Revolutionary Age, 1944.
Labor and Tomorrow's World, 1945.
Sermon: He Came Too Soon, Best Sermons, 1946.
Ecumenical Address: Religious Freedom and Democracy, 20 pp., 1946.
The Story of the Ruby and the Diamond, n.d.

PAINE, ROBERT, 1799–1846–1882.

b. Person County, North Carolina, November 12. He was descended from a London physician who came to New England in 1699 and almost immediately moved to North Carolina. Robert Paine, the Bishop's grandfather, also a physician, commanded a company in the Revolution. His father was a wealthy local magistrate whose wife was of Welsh ancestry. Her dying words, not long after her conversion, powerfully impressed her son. At a meetin the home of Davis Brown he was converted at 17. He joined Tennessee Conference in 1818 and was ordained by William McKendree. Pastor. Presiding Elder. Educator. At the end of his life he suffered a long and painful illness. Bishop Jesse T. Peck visited him by invitation in 1882 and said "I rejoice to see you

going down life's journey so gracefully, cheerfully and hopefully." Both had been members of the General Conference of 1844. He died in Aberdeen, Mississippi, October 19, and was buried in Aberdeen.

BIOGRAPHY

The Life of Robert Paine, D.D., R. H. Rivers, 1884.

WRITINGS

The Life and Times of William McKendree, 1869.

Sermon: "Faith in Christ," Sermons by Southern Methodist Preachers, T. O. Summers, 1881.

Notes of Life, biographical, historical, ecclesiastical and religious, 1881.

PARKER, EDWIN WALLACE, Missionary Bishop, India, 1833–1900–1901.

b. St. Johnsbury, Vermont, January 21. He was of English-Scotch ancestry, his forebears arriving in Massachusetts in the early 18th Century. Bishop Parker's conversion which came slowly and rather maturely is described by himself in an old yellow ms, (Messmore.) He united with Vermont Conference in 1857. Missionary, Presiding Elder. He died in Naini Tal, India, June 3, and was buried there.

BIOGRAPHY

The Life of Edwin Wallace Parker, J. H. Messmore, 1903.

WRITINGS

A Diary, quoted largely in Messmore's work.

PARKER, LINUS, 1829–1882–1885.

b. near Vienna, Oneida County, New York, April 23. The family, a very old Litchfield County Connecticut group, moved south when Linus was about 16. He spent part of his boyhood in the home of his sister, Mrs. Nathan S. Davis, whose husband was one of the founders of the American Medical Association. This Binghamton New York family were devoted Methodists and influenced him greatly. He was converted in Binghamton, under Rev. Joseph Cross, later of New Orleans. As a boy clerk in New Orleans he

rose at 4 A.M. to master Latin and Greek. He enlisted and went into the Mexican War, and later began to study law, but a sermon by William Winans fastened upon him a conviction that he should enter the ministry. He joined Louisiana Conference in 1849. Pastor. Presiding Elder. Editor. He died in New Orleans, March 6, and was buried there.

BIOGRAPHY

The Editor Bishop, C. B. Galloway, 1886.

WRITINGS

Sermon: The Union Pulpit, Ed. W. T. Smithson, 1860.

Sermon: "The Things Prepared for Them That Love God," Sermons by Southern Methodist Preachers, T. O. Summers, 1881.

PASCOE, JUAN NICANOR, First Bishop, The Methodist Church of Mexico, 1887–1930.

b. San Telmo, State of Mexico, August 18. His father was James Pascoe, one of the first English missionaries to Mexico, Editor of "El Heraldo." His mother, Juana Gómez, was a daughter of Nicanor Gómez, one of the first martyrs to the Gospel in Mexico. He was called to preach while at Colegio Palmore, Chihuahua. He joined the Conference of the Methodist Episcopal Church, South, in Mexico in 1907. He was ordained by Bishops Seth Ward and Collins Denny. He was a delegate to the fifth and sixth Ecumenical Conferences, 1921. and 1931, and to the World Conference against Alcoholism in 1921. Pastor. Presiding Elder.

WRITINGS

Message on a National Methodist Church for Mexico, 5th Ecumenical Conference, London, Engl., 1921.

PEARCE, WILLIAM, Free Methodist Church of North America 1862–1908.

b. Hayle, Cornwall, England, October 15. He is a descendant of a line of Methodists beginning with Captain Jack Pearce, a copper mine manager and Class Leader in the days of John Wesley. He became a convert in a flaming revival in Townshend near Penzance and Land's End. He came to the United States in 1884 and joined

California Conference in 1888. He was a delegate to the World's Missionary Conference. Pastor. District Elder.

WRITINGS

Our Incarnate Lord, 1931.
Revivalism, chapter in A Symposium on Revivals, C. V. Fairbairn.
Paper, The Heritage of Methodism. Ms. hand-written. M. B. C.
Sermon: Character and Destiny. Typed Signed personally. M. B. C.

PECK, JESSE TRUESDELL, 1811–1872–1883.

b. Middlefield Center, Otsego Co., New York, April 4. The Pecks were an English family traceable back to the Fifteenth Century and known in heraldry. Henry Peck came to America in 1637. Jesse, grandfather of Jesse T., died in Washington's army. His son, Luther, was a blacksmith and life-long class leader whose five sons, of whom Jesse T. was the youngest, all became Methodist preachers. Jesse T. was converted and called to preach at 16 and joined Oneida Conference in 1832. He was ordained by Bishops Hedding and Waugh. Tho' not himself a graduate he became a college president and the founding of Syracuse University was mainly inspired by him. He was a delegate to the First Ecumenical Conference, 1881. Pastor. Presiding Elder. Educator. He died in Syracuse, May 17, and was buried there in Oakwood.

BIOGRAPHY

Luther Peck and His Five Sons, Rev. J. K. Peck, 1897.

WRITINGS

Sermon: Talent, The Methodist Pulpit, D. W. Clark, 1848.
The Central Idea of Christianity, 1857. Also, revised, 1876 and later. Also Chapter V of this book a pamphlet with the same topic, 1902.
The True Woman, 1857.
What Must I Do to Be Saved? 1858.
Sermon: The Life Battle, The New York Pulpit in the Revival of 1858, A Memorial Volume.
Address: Centenary Conv., Boston 1866, Proceedings.
History of the Great Republic, 1868.
Biography of Mary Brison in Our Excellent Women, pub. by James Miller, 1872.

Addresses State Convs, N. J., 1870, political; N. Y., 1870, Public Schools, N.Y., 1871, Political Reform.
Sermon in Fraternal Camp-Meeting Sermons, Round Lake, 1875.
Reader of the Address published by the First Ecumenical Methodist Conference, City Road, London, 1881. The preparation of the paper was largely in his hands.

PEELE, WILLIAM WALTER, 1881–1938.

b. Gibson, North Carolina, November 26. He was admitted on trial, Western North Carolina Conference in 1906. Pastor, Educator, Presiding Elder.

WRITINGS

Childhood and the Church, with E. B. Chappell, n.d., quotes 1940 *Discipline.*

PICKETT, JARRELL WASKOM, Central Conference of Southern Asia, 1890–1936.

b. Jonesville, Texas, February 21. He is a son of Rev. L. L. Pickett, of the Church South. He joined old North India Conference in 1910 and became a Charter Member of Lucknow Conference in 1921. Educator. Missionary. District Superintendent. Editor. Manager Publishing House.

WRITINGS

Address in Challenge of Today, 1915.
Worship Services for Young People, 1931.
Christian Mass Movements in India, 1933.
Christ's Way to India's Heart, 1937.
Co-author, Christian Missions in Mid-India, pp. 111, 1936.
Moving Millions, 1938.

PIERCE, GEORGE FOSTER, 1811–1854–1884.

b. Greene County, Georgia, February 3. Tradition says that two Pierce brothers, perhaps three, came from England, two settling in the North and one in the South. George Foster was a son of Rev. Lovick Pierce, a pastor and a chaplain in the War of 1812. He studied law, but was converted in a revival in Franklin College, Athens, Georgia, at 16, and joined Georgia Conference in 1831.

He was ordained by Bishop Andrew. Pastor. Presiding Elder. Educator. First President of first chartered college for women, He died near Sparta, Georgia, September 3, and was buried in Sparta.

Biographies

Life and Times of George F. Pierce, G. G. Smith, 1888.

Eminent Methodists, O. P. Fitzgerald, 1897.

Family Reminiscences, Julia Pierce, granddaughter, hand-written, 1947, M. B. C.

Writings

Oration on Anniversary of the American Bible Society, 1844. This General Conference address exists today in part only in Sermons and Addresses.

Sermon in The Southern Methodist Pulpit, Ed. C. F. Deems, 1849–1852.

Incidents of Western Travel, 1854.

Sermon: "Devotedness to Christ," preached in memory of Bishop Capers 1857, also in Methodist Pulpit, South, W. T. Smithson, 1859.

Wesley As An Itinerant, Wesley Memorial Volume, Ed. J. O. A. Clark, 1880.

Sermon: "The World in the Church." Sermons by Southern Methodist Preachers, Ed. T. O. Summers, 1881.

Sermons and Addresses, Ed. A. G. Haygood, 1886.

Sketch of Lovick Pierce, in biography by Smith above, 1888.

PURCELL, CLARE, 1884–1938.

b. Columbia, Alabama, November 17. His family was a very old connection in North Carolina described in the Lumber River Scots. His mother was descended from Skelton Smith, a soldier of the Revolution at 15. His father was in the 13th North Carolina Regt., C. S. A. and served in battle. He joined North Alabama Conference in 1906. He was a Chaplain of the United States Army, 131st Infantry, in World War I, 1918–1919. He was a member of the Commission on Methodist Unification, 1934–1938. Pastor, Presiding Elder.

WRITINGS

Introd. Methodist Union in the Courts, Walter McElreath, 1936.

QUAYLE, WILLIAM ALFRED, 1860–1908–1925.

b. Parksville, Missouri, June 25. His father came from Castletown in the Isle of Man, when he was 20. Thus he was of Manx descent, with varied Manx, Norse and Celtic strains inherited also from his mother. He was converted on a stormy night in a little school house under the invitation of a country preacher named Cooley. He bowed his head on an old dictionary and found Christ before, at 14, he went to college. He joined Kansas Conference in 1885. He was fraternal delegate to the British Wesleyan Conference in 1902 and a delegate to the Fourth Ecumenical Conference in 1911. Educator. Pastor. He died in Baldwin, Kansas, March 9, and was buried there.

BIOGRAPHIES

The Wm. Alfred Quayle collection of Bibles, Harriet Osborne—1916.

Funeral Sermon: Bishop C. E. Locke, hand-written, Mch. 13, 1925. M. B. C.

William Alfred Quayle—An Appreciation, Merton S. Rice, 1925.

The Skylark of Methodism, M. S. Rice, 1928.

WRITINGS

A Poet's Poet and Essays, 1897.

The United States of America, A Providence, pamphlet, 1898.

A Study in Current Social Theories, pp. 53, 1898.

A Hero and Some Other Folks, 1900.

The Blessed Life, 1901.

Books and Life, 1901.

King Cromwell, 1902.

The Gentleman in Literature, 1902.

In God's Out-of-Doors, 1902.

A Hero—Jean Valjean, 1902.

Eternity in the Heart and other Sermons, 1904.

The Prairie and the Sea, 1905.

Modern Poets and Christian Teaching, 1906.

Lowell and the Christian Faith, 1906.

God's Calendar, 1907.
The Book of Ruth, 1909.
The Song of Songs, 1910.
The Pastor Preacher, 1910.
Address: Condition and Needs of Young People's Societies, Fourth Ecumenical Conference, Toronto, 1911.
Laymen in Action, 1912.
The Climb to God, 1913.
Address, The American Republic, a World Influence, Militant Methodism, D. G. Downey et. al., Eds., 1913.
Beside Lake Beautiful, 1914.
Poems, 1914.
Address: Our Conversation is in Heaven, Book of Devotions and pamphlet, 1916.
Recovered Yesterdays in Literature, 1916.
Address, Prayer Lifting a World's Burdens, Better Things, Penn. Men's Convention, 1916.
The Dynamite of God, 1918.
The Throne of Grace, 1919.
Books As a Delight, 1920.
The Uncommon Commonplace, 1921.
With Earth and Sky, 1922.
The Healing Shadow, 1923.
Out-of-Doors with Jesus, 1924.
Address: A Place of Dusk and Mystery and Many Doors, 1925.

REYNOLDS, JOHN, First Bishop of the Methodist Episcopal Church in Canada, 1786–1835–1857.

b. in or near Hudson, New York, Feb. 9. His family moved to Dorchester in the then wilderness near London, Canada, a two months trip by lakes and streams. He was converted at 17 under Nathan Bangs and became a member of New York Conference in 1808, and at its organization in 1810 of Genesee Conference. He was ordained Elder by Bishop George. He was a teacher, for some years a successful merchant, a missionary secretary and preacher. As he was well-to-do he accepted no salary for 22 years and also contributed liberally to church undertakings. He died in Belleville, Canada, after a short illness, January 17.

BIOGRAPHY

Cycl. of Methodism in Canada, Vol. I, p. 46, G. H. Cornish, 1881.
Lives of Methodist Bishops, T. Webster, Flood and Hamilton, 1882.

RICHARDSON, ERNEST GLADSTONE, 1874–1920–1947.

b. St. Vincent, British West Indies, February 24. He is a son of Rev. J. C. Richardson, Wesleyan Methodist minister and missionary. His father died in his fourteenth year and after working for a short time in Barbados he moved to New York City. He was four years in a law office before entering New York East Conference in 1896. Pastor. Assigned to fill vacancy after death of Bishop Garth, he became ill in Madison, Wis., and died of virus pneumonia, Meth. Hosp., Phila., September 5, 1947.

WRITINGS

Address: Barbara Heck—the Puritan Conscience in Methodism, Book of the Sesqui-Centennial of American Methodism, F. M. Liggett, 1934.

RICHARDSON, JAMES, The Methodist Episcopal Church in Canada, 1791–1858–1875.

b. Kingston, Upper Canada, January 29. He was a son of Captain James Richardson, a native of Lincolnshire, England, who was in the Royal Navy during the Revolution, participating in the defeat of Count De Grasse in 1782. Later, he became an officer, in the Canadian Provincial Marines. His son also became, after three years' service as a naval officer, a Lieutenant of Marines. The Royal Navy made him Master Pilot of the squadron of Commodore Sir James L. Yeo, in the War of 1812. He lost an arm while serving on the ship "Wolf" at the Battle of Oswego. The junior James Richardson was reared in the Church of England. He was converted in 1818 at a quarterly meeting held in a barn at Four Corners, Haldimand Township. He made a fortune by early real estate investment and used his means for the Church. He was ordained by Bishop Hedding. He was Chairman of Toronto District. In 1836 he moved to the United States and joined Oneida Conference, but returned to Canada. He was agent for Upper Canada of the Bible Society. He was elected Bishop at St. Davids. His death oc-

curred at his residence, Clover Hill, Toronto, March 9. His funeral was in Metropolitan Church, with a sermon by Bishop Albert Carman, and he was buried in the Necropolis.

BIOGRAPHIES

Life of Bishop Richardson, Thomas Webster, 1876.

James Richardson, by Albert Carman, Lives of Methodist Bishops, Flood and Hamilton, 1882.

Reminiscences of Lt. James Richardson, later Bishop. Transaction No. 15, Women's Canadian Historical Soc. of Toronto, 1915–1916. Autobiography of early life.

Sketch, S. P. Rose, The Chronicle of a Century, Ed. Lorne Pierce, 1929. Also Cornish, Encycl. Meth. in Canada, Vol. I, p. 130.

WRITINGS

Historical addresses to patriotic societies on "Early Canadian Life and Settlement;" also on "The British Navy in Canada, 1808–1815."

ROBERTS, BENJAMIN TITUS, Founder of the Free Methodist Church of North America, 1823–1860–1893.

b. on a farm in Cattaraugus County, New York, July, day unknown. He was converted at 21 by the stammering testimony of an illiterate cooper and not in a revival. He taught school and studied law for several years but was led toward the ministry by sermons of J. W. Redfield, M.D., in a revival at Wesleyan University. By the advice of President Olin he joined Genesee Conference in 1848. Pastor. Revivalist. Preacher of Holiness. He was expelled by Genesee Conference in 1857 for alleged "contumacy." The General Conference declined to hear the appeal. The result was the Free Methodist Church. Genesee Conference, in 1910, reversed its decision, restoring Bishop Roberts' credentials to his son. He went to Cattaraugus, N. Y., to hold a Quarterly meeting, but died there of a heart attack, February 27, and was buried in North Chili, New York.

BIOGRAPHIES

Life of Bishop Roberts, Benson H. Roberts, 1900.

Master Workmen, R. R. Blews, 1939.

WRITINGS

Fishers of Men, 1878.
Why Another Sect, 1879.
First Lessons on Money, 1886.
Ordaining Women, 1891.
Holiness Teachings, Compiled from Bishop Robert's writings by his son, Benson Howard Roberts, 1893.
Holiness Not Understood, A Symposium on Scriptural Holiness, Ed. W. T. Hogg, 1896.
Pungent Truths, 1912.
The Right of Women to Preach the Gospel, pamphlet.

ROBERTS, JOHN WRIGHT, Africa, Second Methodist Episcopal Missionary Bishop, 1812–1866–1875.

b. Petersburg, Virginia, September 8. His mother was an escaped slave. From Virginia she went to Monrovia with three sons. One of them became four times governor of the Colony and Republic. One was a physician of note. John Wright Roberts joined Liberia Conference in 1838. Both of his brothers were local preachers. Missionary. Presiding Elder. He died in Liberia January 30, and was buried in Monrovia.

BIOGRAPHY

Lives of Methodist Bishops, T. L. Flood and Hamilton, 1882.

ROBERTS, ROBERT RICHFORD, 1778–1816–1843.

b. Frederick County, Maryland, August 2. He was a son of a Church of England Revolutionary soldier who was engaged at Brandywine, Germantown and White Plains, and was of Welsh-Irish descent. He was converted at 14, joined the church at 15 and united with Baltimore Conference in 1802, being ordained by Bishops Coke and Asbury. He became a circuit-rider of great privations and a Presiding Elder. He rode a horse to General Conference in Baltimore with one dollar cash, 300 miles, in 1808. He visited President and Mrs. Madison in Georgetown by request and "closed the interview with him and his lady with prayer." Asthma, due to exposure, rendered painful his final months. He preached his last sermon on January 8 and died on Sunday morning, March 26, in his Indiana farm home. He was buried there

temporarily, but his remains were taken the next winter to the University grounds in Greencastle, Indiana.

BIOGRAPHIES

Life of Robert R. Roberts, Charles Elliott, 1844.

Funeral Sermon by Beverly Waugh, Sermons on Miscellaneous Subjects, 1847.

Sketches and Incidents, Abel Stevens, 1845–1854, etc.

Lives of Eminent Methodist Ministers, P. D. Gorrie, 1852.

Biographical Sketches, J. McClintock, 1853.

Miscellany, T. A. Morris, 1854.

Asbury and His Coadjutors, W. C. Larrabee, Ed. D. W. Clark, 1854.

Life, B. St. James Fry, 1856.

Robert Richford Roberts, T. A. Morris, Annals of the American Methodist Pulpit, W. B. Sprague, 1861.

Estimate of Hon. W. B. Thompson, Secretary of the U. S. Navy, Fallen Heroes of Indiana Methodism, State Methodist Convention, 1870.

Ability as a Presiding Officer, Western Cavaliers, A. H. Redford, 1876.

Sketch by Matthew Simpson, Lives of Methodist Bishops, Flood and Hamilton, 1882.

Biographical Notes, Old Baltimore Conference, J. E. Armstrong, 1907

WRITINGS

Reminiscences of Valentine Cook in his Life by Edward Stevenson, 1858.

ROBINSON, JOHN EDWARD, Missionary Bishop, India 1849–1904–1922.

b. Gort, County Galway, Ireland, February 12. His parentage was English. He was fatherless at six. He came to the United States in 1865, and was converted as a teacher of boys in 104th St. Methodist Church, New York. He joined Central Illinois Conference, 1874, sailed at once to India and was "accepted for the self-supporting work of William Taylor," 1875. He opened the field in Burma. Pastor, Presiding Elder, Editor. He died, Bangalore, February 15. Buried there.

BIOGRAPHY

In Memoriam, Mrs. Robinson and daughter, pp. 54, 1923.

WRITINGS

Rise and Progress of Methodism, 1889.
Apostolic Succession, 1890.
Sermon: Drew Series, Ed. E. S. Tipple, 1901.
Brief History of Methodism, Tr. various Indian languages, 1915–1921 etc.
The Man Christ Jesus, 1922.

ROBINSON, JOHN WESLEY, 1866—Missionary Bishop, Southern Asia, 1912. Bishop, 1920–1947.

b. Moulton, Iowa, January 6, of Scotch-Irish and Dutch descent. He was converted, 1885, in a revival in Harlan, Iowa, where 18 years of his boyhood were spent, under preaching of N. W. Deveneau, formerly a French Catholic. He became a printer, but influenced by J. E. Newsom, once a classmate, who also wrote Bishop Thoburn about him, he joined Des Moines Conference, 1890, and was sent to work in India. Missionary from 1892. Pastor. Publishing Agent. Editor. Secretary. Treasurer of Famine Relief Funds, 1897–1900. Secretary of the Mission Board in Southern Asia, 1904–1912. He was earnestly at work to the last of his days. Heart trouble took him from this life at Naini Tal, India, where he had gone for rest, May 29. He was buried but a few feet from the grave of the early associate with whom he first went to India, Bishop E. W. Parker.

BIOGRAPHIES

Intimate Glimpses, brochure by Stanley W. Clemes, 1936.
Half a Century in India, Jubilee Tributes: Lucy Sullivan, Ada Lee, B. T. Badley, J. T. Hodge, Amar Das, F. M. Perrill, 1942.

WRITINGS

Compiled Spiritual Songs, Indian Hymnal, and vernacular Git ki Kitab.
Ed. Book of *Discipline* in Southern Asia, 1937.
The Possibilities of Prayer, Paper type-written, 1940. M. B. C.
Prepared index of 73 Vols. of The Indian Witness, 1871–1943.
Special Need-Work Fund, pamphlet 17 pp. n.d. M. B. C.

ROCKEY, CLEMENT DANIEL, Central Conference of Southern Asia, India, 1889–1941.

b. Cawnpore, India, September 4, a son of Rev. Noble Lee Rockey, Missionary pioneer. He entered North India Conference in 1914. Missionary, Educator, District Superintendent. For some years he was chaplain of British Methodist troops in Bareilly.

WRITINGS

"A good number of pamphlets." "He has written for children and young people in Urdu, including stories, Sunday-school lessons and village worship programs." Making and Telling Bible Stories, also Roman-Urdu, Kahani ka Banana aur Sunana, 1923. 52 Lessons on Christian Life and Practice, Masihi Zindagi aur Usul, 1926.

Book of Worship for village work, 1935. Pamphlet, Come and Let Us Worship, 1945.

RYANG, JU SAM, Korean Methodist Church and Manchuria Conference, 1879–1930.

b. Rong-Kang, Korea, February 16. His father was a Korean scholar. He was converted by the influence of Rev. Young J. Allen in Shanghai and was ordained by Bishop Denny in the Tennessee Conference of the Church, South. Pastor, Pacific Coast and Korea. District Superintendent. Editor. Conference Missionary Secretary. He was a delegate to the Jerusalem Conference in 1928, and to the Southern General Conferences of 1922–1930. He was elected General Superintendent at the First Korean General Conference, December 2–12, 1930. While J. S. Ryang was not technically elected a bishop he bore the title commonly, and did the full work of a bishop as truly as did his successor, Bishop Kim.

WRITINGS

Tr. Southern Methodist *Discipline.*

History of Methodism in Korea, a book of 300 pp.

Address of General Superintendent, General Conference, Seoul, 1938, M. B. C.

Sermon: The Unfinished Task, Type-written, 1939, M. B. C.

SCOTT, ISAIAH BENJAMIN, Missionary Bishop, Liberia, 1854–1904–1931.

b. Midway, Woodford County, near Frankfort, Kentucky, September 30, of free parents. He joined Tennessee Conference in 1880 and transferred to Texas Conference. He was a delegate to the Third Ecumenical, 1911. Pastor. Presiding Elder. Educator. Editor. He died in Nashville, July 4, and was buried there.

WRITINGS

Address: The Layman's Responsibility in the Church, ms. handwritten, M. B. C.

Four Years in Liberia, Africa Diamond Jubilee Documents, Hartzell, 1908.

SCOTT, LEVI, 1802–1852–1882.

b. near Cantwell Bridge, now Odessa, Delaware, October 11. He was a son of Rev. Thomas Scott, and grandson of John Scott, from Ireland in the 18th century. His mother was of English descent. The lives of the Scotts covererd the whole period of Methodist history. The city of Washington was but ten years old and the United States Government 13 when Levi was born. He was a cabinet maker and adept violinist who was converted in a prayer-meeting for seekers of religion at Fieldsborough in 1822. He joined Philadelphia Conference in 1826, and he was ordained by Bishops George and Hedding. Pastor. Presiding Elder. Agent of the Book Concern. Near the close of the General Conference of 1880 he suffered a stroke, after which he could do little work. He died in Odessa, Delaware, July 13, and is buried in Old Union churchyard, near Odessa.

BIOGRAPHIES

Life and Times, James Mitchell, 1885.

History of Odessa, Address of Chief Justice Charles Brown Lore of Delaware, 1901, brochure, M. B. C.

WRITINGS

Address at Funeral of Bishop Janes, 1876. M. B. C.

SELECMAN, CHARLES CLAUDE, 1874–1938–.

b. Andrew County, near Savannah, Missouri, October 13. His ancestors were Methodists for generations. He was converted at 12 under the ministry of Rev. D. F. Bone. He joined Missouri Con-

ference in 1898. He was at one time engaged in Social Service Work, Kingdom House, St. Louis and in New Orleans. He served with the "Y" in England and France, World War I, 1918. He was a delegate to World Conferences, Lausanne, 1927 and Edinburgh, 1937. He founded the Golden Crown Society. Pastor. Conference Missionary. Evangelist. Educator.

BIOGRAPHY

Sketch, Centennial Volume of Missouri Methodism, Gray and Baker, 1907.

WRITINGS

Christ or Chaos, 1923.
The Challenge of Citizenship, with S. D. Myres, 1933.
Address: A Survey of the Future of Methodist Education, Forward Together 1936.
Address: The Need of Aldersgate in Modern Life, What Happened at Aldersgate, E. T. Clark, 1938.
The Methodist Primer, 55 pp., 1945.
Foreword, My Call to Preach, Ed. E. A. Hunter, 1946.
The Primer of Evangelism, 64 pp., 1946.
Christ Captures a Man, pamphlet, 12 pp. n.d.

SELLEW, WALTER ASHBEL, Free Methodist Church of North America, 1844–1898–1929.

b. Gowanda, New York, February 27. He came of Quaker parents. He was a Dartmouth athlete. Spiritually awakened in a rail-road wreck, he joined the Presbyterian Church, but three years later became a Free Methodist. He studied law but entered the ministry in 1872 and became a member of Genesee Conference in 1874. Pastor. Educator. District Elder. He dedicated a church the Sunday before he died in Jamestown, New York, January 16. He was buried in North Chili, New York.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WRITINGS

Why Not? Ordination of Women, 1894 and 1914.
Holiness Attainable, Symposium on Scriptural Holiness. Ed. W. T. Hogg, 1896.

Clara Leffingwell, A Missionary, Containing Acct. of Boxer Rebellion, 1907.

Introd. Life of Ellen Lois Roberts, Adella P. Carpenter, 1926.

Obligations of Civilization to Christianity, booklet, 64 pp. First given as an address at Chautauqua, 1928.

SHAW, ALEXANDER PRESTON, 1879–1936.

b. Abbeville, Mississippi, April 18, a son of Rev. Duncan Preston Shaw of Upper Mississippi Conference. He was converted in a revival conducted by his father, at the age of eleven, 1890. He united with Washington Conference in 1908. He was a delegate to the Sixth Ecumenical Conference, Atlanta, 1931. Pastor. Editor.

WRITINGS

Christianizing Race Relations, 1928.

Thy Kingdom Come, 4 sermons, brochure, 1944.

Sermon, Strength Measured By Weakness, American Pulpit Series, 1946.

Brochures, The Spirit of Abraham Lincoln, What Must the Negro Do to Be Saved?

SHEPARD, WILLIAM ORVILLE, 1862–1912–1931.

b. Sterling, Illinois, April 11. The Shepard family were of early entrance to this country, several of the first ancestors giving their lives in struggles with the wilderness from the New York-Pennsylvania line to Indiana and Illinois. William O. Shepard became self-supporting from the age of 17. His parents were connected with the Christian Church and when he became converted under evangelistic influences at about 16 they gave him little encouragement and his father refused to aid him in preparing to become a preacher. He had a hard struggle for an education. He entered Rock River Conference in 1886. Pastor. District Superintendent. He died in Paris, France, November 30, and was buried in Mt. Hope, Chicago.

WRITINGS

Oakland Sermons, 1896.

Address: The Church at Large, Militant Methodism, D. G. Downey, et. al., Eds. 1913.

Address: Book of Devotions, 1916.

Bible, carried for 30 years, with many sermons notes and sketches, M. B. C.

SIMPSON, MATTHEW, 1811–1852–1884.

b. Cadiz, Ohio, June 21. His grandfather, Thomas Simpson, was a British soldier who emigrated to Ireland. His father came to America in 1793. His grandfather Tingley was a Revolutionary soldier. He was consecrated by both parents at birth for the ministry. He was given infant baptism by Bishop Asbury. Religiously impressed in a camp meeting he was converted in 1829 and joined Pittsburgh Conference in 1833. He was ordained by Bishop R. R. Roberts. Pastor. Educator. Editor. He was a close personal friend of Abraham Lincoln, attended the family at Lincoln's death and gave the address at his funeral in Springfield. He was taken ill at San Francisco in 1880, but recovered to preach the opening sermon, First Ecumenical Methodist Conference, London, 1881. He was present at General Conference in 1884, but took little part. He died in Philadelphia, June 18. His last words were "My Savior!" He was buried in West Laurel Hill, Philadelphia.

Biographies

A Personal and Family Experience, Days of Power, George Hughes, 1874.

The Life of Bishop Simpson, G. R. Crooks, 1890.

The Peerless Orator, E. M. Wood, 1909.

The Life of Matthew Simpson, Patriot, Preacher, Prophet, C. T. Wilson 1929.

Sketch, Modern Apostles of Faith, C. F. Wimberly, 1930.

Writings

Sermon: Influence on the Human Mind of the Manifestation of God's Glory—The Methodist Pulpit, D. W. Clark, 1848. Sermons for the College, Akers, 1851.

Sermon in Sermons for the Home Circle, Ed., T. P. Akers, 1859

Introd., Objections to Calvinism, R. S. Foster, 1860.

Introd., Sermons of Richard Hargrave, 1862.

Funeral Address at Burial of President Lincoln, Springfield, Ill., pamphlet, 1865.

Address: "The Centenary of American Methodism," 1866, Conv., Boston.

Address: First Annual Meeting Ladies and Pastors' Christian Union, forerunner of Ladies Aid and W. S. C. S. activities, 1869.

Inaugural Address: First State Conv., Penna., 1870.

Sermon: The Resurrection of Our Lord, Sunday Half-Hours with the Great Preachers, Ed., M. L. Simons, 1871.

Appreciation in Stayed on God, a Memorial to Alfred Cookman. 96 pp., 1872, also Life of Cookman, H. B. Ridgaway, 1874.

Address at monument of Embury, Cambridge, N. Y., 1873. Published in Memorial of Philip Embury, Nat'l Assoc. Local Preachers, 1888. In the Birth of Methodism in America, J. S. Reynolds, 1905.

Three Sermons, 1873, What Think Ye of Christ, The Christian Ministry and The Fulfillment of Prophecy, reported for The Methodist by Wm. Anderson and S. M. Stiles, Newspaper prints; J. C. Haylock, M. B. C.

Sermon: The Growth of Evangelical Christianity, Music Hall, Boston, 1875.

Sermon: Fraternal Campmeeting Sermons, Round Lake, 1875.

Address at Funeral of Bishop E. S. Janes, 1876, M. B. C.

A Hundred Years of Methodism, 1876.

Cyclopedia of Methodism, Editions, 1878 and later.

Lectures on Preaching, 1879. Also in Spanish, Tr. by Rev. C. A. Gamboa, Mexico, 1889.

Preface, Wesley Memorial Volume, J. O. A. Clark, 1880.

Sermon: The Words of Christ, First Ecumenical Conference, City Road, London, 1881.

Address in memory of President James A. Garfield, Exeter Hall, London, Memorial Volume, 1881.

Sketch: Robert Richford Roberts, Lives of Methodist Bishops, Flood and Hamilton, 1882.

Sermon: The People's Church Pulpit, Ed., J. W. Hamilton, 1885.

Sermons: Ed. from shorthand reports by G. R. Crooks, 1885.

Two Addresses, The State of the Country and At Lincoln's Grave,

The Methodist Episcopal Church and the Civil War, W. W. Sweet, 1912.

The Victory of Faith, Greatest Sermons, Ed. by A. Cairns, 1945.

SMITH, ALEXANDER COKE, 1849–1902–1906.

b. Sumter County, South Carolina, September 16. He was a son of Rev. William H. Smith. He joined South Carolina Conference in 1872. He attended the Ecumenical Conferences of 1891 and 1901. He was a delegate to the Canadian Methodist General Conference, 1898. Pastor, Educator. He died in Asheville, December 27, and was buried in Norfolk, Virginia.

WRITINGS

The Preachers Meeting.

Essay: Christian Cooperation, Second Ecumenical Conference, Washington, 1891.

SMITH, ANGIE FRANK, 1889–1930–.

b. Elgin, Texas, November 1. His great-grandfather went to Texas with Stephen F. Austin and was scalped by Indians in 1833. Bishops Angie Frank and William Angie Smith were born on the league of land given this ancestor by the Mexican government. At the close of his college course, deciding for the ministry rather than law, Angie Frank joined North Texas Conference in 1914. He was a member of the Committee on Constitution of the Methodist Episcopal Church, South, 1926–1930, and fraternal delegate, United Churches of Canada, 1934. He was a delegate to the Sixth Ecumenical Conference, Atlanta, 1931, and a member of the Commission on Unification. Pastor.

WRITINGS

Address: The Recurrence of Aldersgate, What Happened at Aldersgate, E. T. Clark, 1938.

Personal Statement in My Call to Preach, Ed., E. A. Hunter, 1946.

SMITH, CHARLES WILLIAM, 1840–1908–1914.

b. Redstone, Pennsylvania, January 30, a son of Rev. Wesley Smith, and a grandson of a preacher. He joined Pittsburgh Conference in 1859. He was a member of the Centennial Conference in Baltimore, 1884, and of the Second, Third and Fourth Ecumenical

Methodist Conferences. Pastor, Presiding Elder, Editor. He died in Washington, D. C., October 3, and was buried in Homewood, Pittsburgh.

WRITINGS

Address: The Literature of Methodism, Proceedings, Penna. State Conv., 1900.

Essay: The Influence of Methodism in the Promotion of International Peace, Third Ecumenical Conference, London, 1901.

SMITH, HARRY LESTER, 1876–1920–.

b. Indiana, Pennsylvania, April 15. He worked with his father in the oil industry. He began to preach at twenty, having received his call at an evangelistic meeting near Armagh, Pennsylvania. He united with Pittsburgh Conference in 1906. Pastor.

SMITH, PHILANDER, The Methodist Episcopal Church in Canada, 1796–1847–1870.

b. Blenheim, Schoharie County, New York. His family were of English Puritan strains. He learned the trade of harness-making. He was educated as a Calvinist and was warned by his parents against Methodists, whom they believed to be influenced by demoniac powers. He moved to Elizabethtown, Upper Canada, where he attended the noted "Revival Conference" there under Bishop George and was converted in 1817. He united with Genesee Conference in 1820. In 1837 he moved to the United States and joined Black River Conference. Subsequently he returned to Canada and was elected to the episcopacy at Brighton. He was active in service until he died in Brooklin, Ontario, March 28, (Carman, but Cornish says March 29).

BIOGRAPHIES

Lives of Methodist Bishops, Albert Carman, Flood and Hamilton, 1882.

Centennial of Canadian Methodism, 1891, p. 176.

SMITH, WILLIAM ANGIE, 1894–1944.

b. Elgin, Texas, December 21. His great-grandfather went to Texas with Stephen F. Austin and was scalped by Indians in 1833. Bishops William Angie and Angie Frank Smith were both born on

the league of land given their ancestor by the Mexican government. He joined Texas, later Southwest Texas Conference, in 1921. Member of Book Committee. He was a delegate to the Ecumenical Conference, 1931, and fraternal messenger to the Methodist Protestant General Convention. Pastor.

SOMMER, J. W. ERNST, The Methodist Church in Germany, 1881–1946.

b. Stuttgart, Germany, March 31. He is of German and Yorkshire, England, ancestry. He is a son of a Methodist preacher who was arrested and reprimanded for persistent preaching in public places. He was educated in Germany, England and Switzerland. He was a missionary in Turkey, 1906–1912. He attended the Conferences in Lausanne, 1927 and Edinburg, 1937. A member of the executive committee, Free Church Council of Germany. During World War II his family lived in the basement of their looted home and he was eight times called before the Gestapo for questioning. He was ordained to the episcopacy by Bishop R. J. Wade, assisted by Bishops P. N. Garber and Theodor Arvidson.

SOULE, JOSHUA, 1781–1824–1867.

b. on a farm on Broad Cove, town of Bristol, Maine, August 1, of a Norman-English sea-faring family and he descended lineally from George Soule or Sowle, one of the Mayflower Pilgrims. His father was a former sea captain, and the parents were strict Presbyterians. He was converted in 1797 and joined New England Conference in 1799. He was a "Boy preacher," Presiding Elder at age 23, and Book Agent. In 1820 he declined ordination as bishop, tho' elected, because the Conference had adopted a policy he could not approve. In 1844 he sided with the South. At 72 he was worn out with labor and travel. He died in Nashville, March 6. His body was buried first at old City Cemetery and later was removed to Vanderbilt University campus.

BIOGRAPHIES

Memorials of Methodism, A. Stevens, 1848.

Sketch by L.M.L. in Southern Methodist Pulpit, 1849–52, C. F. Deems.

Address in Appreciation of Bishop Soule, W. M. Wightman, written ms., M. B. C., 1867.

Sketch, Lives of Methodist Bishops, B. F. Tefft, Flood and Hamilton, 1882.

Memorial Sermon, funeral of Joshua Soule, 1867, Passing Through the Gates and Other Sermons, H. N. McTyeire, 1889.

Joshua Soule, Sketch of Life, Collins Denny, Old Baltimore Conference, J. E. Armstrong, 1907.

Life of Joshua Soule, H. M. DuBose, 1911.

Young Man from Maine, Epworth Highroad, May 1940, P. N. Garber.

WRITINGS

"The man who at the age of 27 wrote the Constitution of Methodism," DuBose, p. 21.

"Author of the plan for a delegated General Conference," 1808, Simpson Cyclop., in loco.

Sketch of William Beauchamp, in the latter's Letters on Itinerancy, publ. after his d., 1824.

Sermon on Death of McKendree, delivered at General Conference, brochure, 30 pp., 1836.

Christ the Author of Salvation, Sermons for the College, T. P. Akers, 1851.

Sermon: Infant Baptism, The Southern Methodist Pulpit, Vol. II. Ed. C. F. Deems, 1849-1852.

Object and Nature of Religious Worship. Discourse at dedication John St. Ch., N.Y., Jan. 4, 1818, pub. 1857.

Sermon: "The Perfect Law of Liberty," Methodist Pulpit, South, Ed. W. T. Smithson, 1859.

Sermon in Sermons for the Home Circle, Ed. T. P. Akers, 1859.

Religious Experience and Happy Death of Miss Eliza Higgins, pp. 40, n.d.

SPELLMEYER, HENRY, 1847–1904–1910.

b. New York City, November 25. The family were German on the father's side and Scotch on the mother's. The son was brought into religious life largely through the influence of his deeply spiritual mother, who also prayed with him concerning his life work. On graduating from college he became a tutor in a rich

household, boarding in the home of parents of Rev. V. N. Traver of New York Conference. The latter persuaded him to try to preach. With his first sermon in the tiny church at New Hamburg his career in the ministry began. He united with Newark Conference in 1869. He was a pastor 35 years in and about Newark, N. J. He died in Atlantic City, March 14, and he was buried in Elizabeth, New Jersey.

SPRINGER, JOHN McKENDREE, Missionary Bishop, Africa, 1873–1936.

b. Cataract, Wisconsin, September 7. He is a son of Rev. Henry Martin Springer, and grandson of Rev. Elihu Springer, Methodist preachers. His grandfather was a soldier in the War Against the Indians. His father was four years in the Colorado Cavalry during the Civil War. The family is of Swedish origin. His mother was descended from the Scarritts of Indian Missions fame. He joined East Central Africa Conference in 1901. Superintendent Old Umtali. Founded Congo Mission. Surveyed Central Africa Missions for the Inter-Church Movement. Superintendent in Southern Rhodesia.

WRITINGS

Pub. Northwestern Songs, 1899.

Heart of Central Africa, Introduction by J. C. Hartzell, 1908.

Pioneering in the Congo, 1916.

Christian Conquests in the Congo, 1926.

Address to First Session Africa Provisional Central Conference, brochure, 56 pp., 1943. Also pub. Official Journal of the Conference.

Essay, The Belgian Congo and the War, 1944, Written copy, M. B. C.

Circular Letter; Testimony and Promotion of the Kingdom. 2000 issued. Written, signed copy, 9 pp. 1944, M. B. C.

Sermons on Holiness and other themes, Mss. M. B. C.

STRAUGHN, JAMES HENRY, 1877–1939.

b. Centerville, Maryland, June 1. His grandfather was a local preacher and his father a loyal layman. His conversion and call to preach were associated together when he was 17. He was

ordained in the Methodist Protestant Church in 1903. He was a member of the Ecumenical Conference, London, 1921, and of the Conference on Life and Work in Oxford in 1937. Pastor. Educator. Denominational Secretary and Treasurer. President of Conference.

WRITINGS

Address, Robert Strawbridge, The Lay Element in Methodism, Book of the Sequi-Centennial of American Methodism, F. M. Liggett, 1934.

Address: Aldersgate the Basis of Methodist Doctrine, What Happened at Aldersgate, E. T. Clark, 1938.

Personal Statement, pamphlet, My Call to Preach, Ed. E. A. Hunter, 1946.

STUNTZ, HOMER CLYDE, 1858–1912–1924.

b. Albion, Pennsylvania, January 29. He was a descendant of Conrad Stuntz, born in Württemberg, Germany, who came to America with the Hessian army. Learning the true cause of the War of the Revolution while a prisoner he offered to serve as a drill-master in the Continental Army and after the conflict was rewarded with a tract of land in Virginia. Bishop Stuntz was also a grandson of George Stuntz, a lay Methodist preacher who mortgaged his farm to build a Methodist church in Albion. He studied law in Iowa where he taught a Sunday School class of which "Billy" Sunday was a member. He united with Upper Iowa Conference in 1884. He was a delegate to the Fouth Ecumenical Conference, Toronto, 1911. Pastor. Missionary in India and the Philippines. Secretary of Foreign Missions. He served as Administrator of Methodist War Work, 1917 and 1918. He suffered a stroke of paralysis in the winter and died in Omaha, June 3, and was buried in Forest Lawn, Omaha.

BIOGRAPHY

Brochure, 39 pp. Sketch by C. C. Cissell. Funeral addresses of Bishops Nicholson and Lowe, 1924.

WRITINGS

Address: The Open Door in Hawaii and the Philippines, First General Missionary Convention, Cleveland, 1903. Also Philippines pamphlet.

The Philippines and the Far East, 1904.
Address: Economy in the Use of Forces and Means, Fourth Ecumenical Conference, Toronto, 1911.
Address: Militant Methodism, D. G. Downey et al. Eds. 1913.
Sermon sketch and Minutes of E. South America Conference, 1913. Written mss., M. B. C.
South American Neighbors, 1915.
Two Addresses: The Two Americas and Some International Triumphs of the Cross, in The Challenge of Today, first State Convention of Methodist Men, Ohio, 1915.
Address: Book of Devotions, 1916.

SUBHAN, JOHN ABDUS, Central Conference of Southern Asia, 1897–1945.

b. Calcutta, India. Mohammedan. He is of Mongol (Moghal) descent and his ancestral home is Oudh Mahal, Benares. He was named Fazl ur Rahman, "holy man," "Grace of the Merciful," but his parents called him "Abdus-Subhan," Servant of the Holy One. His parents were moralists and were religious according to their traditions. He was destined by them to become a Hafiz and a Maulvi, and his maternal grandfather, a mystic, urged him to aspire to be a Kâmil (perfect). He became a Sufi, but he was converted at 15, in Calcutta, 1912, by reading the New Testament in a Bible which a colporteur had given a Muslim friend. He was a teacher in Methodist schools from 1925. He is the first Methodist Bishop elected from among converts from other religions to Christianity. He was consecrated in Lucknow, January 5.

WRITINGS

Sufism, Its Saints and Shrines, 1938.
Islam, Its Beliefs and Practices, 1938.
How a Sufi Found His Lord, 1942, Introd. B. T. Badley.

SUCASAS, ISAIAS FERNANDES, Methodist Church of Brazil, 1896–1946.

b. Cataguazes, Minas Gerais, Brazil, August 9. His parents were Spanish emigrants to Brazil, who were persecuted for Christian faith, but who brought up a large family in the Methodist Church. Two sons were preachers. Isaias was converted in early boyhood.

His wife is a converted Roman Catholic. He joined Brazil Annual Conference in 1925. Pastor, District Superintendent. He was consecrated with Bishop Dawsey by Bishop César Dacorso Filho. He was called in a World Outlook article "the second Isaiah" in Brazil.

TARBOUX, JOHN WILLIAM, First Bishop of the Methodist Church of Brazil, 1858–1930–1940.

b. Georgetown, South Carolina, September 13, a son of J. W. Tarbox, a sea captain, confederate soldier and planter. He became a devout Christian and S. S. Supt. The son adopted the racial spelling of the name. He was converted at ten in a meeting held by the Presiding Elder. He became a member of South Carolina Conference in 1877. He was called to Foreign Service in 1883, and sailed for Brazil. He was one of three preachers organized into a Conference in Brazil by Bishop Granbery in 1886. This may have been the smallest Methodist Conference ever formed. Pastor, Presiding Elder, Educator. After forty-seven years of service he retired and returned to the United States. It was a surprise to him to be elected as first bishop of the Brazil Methodist Church. He returned for episcopal duties the succeeding quadrennium. He died in Miami Shores, Miami, Florida, May 2, and was buried in Flagler Memorial Park, Miami.

WRITINGS

The First Ritual of the Church in Brazil, 1896.

Ed., Catechism, published in Portuguese by A. M. Thigpen, 1900.

Evangelistic Work, Missionary Issues of the Twentieth Century, 1901.

An Unexpected Visit to Brazil, written Mss., 1929, M. B. C.

My Religious Experience, handwritten Mss. of 14 pp., about 1932, M. B. C.

TAYLOR, J. PAUL, Free Methodist Church of North America, 1895–1947.

b. Mt. Vernon, Ill., April 1. He entered Central Illinois Conference at 19. Pastor, Evangelist, District Superintendent.

TAYLOR, WILLIAM, Missionary Bishop for Africa, 1821–1884–1902.

b. Rockbridge County, Virginia, May 2. He was a descendant from one of five Scotch-Irish immigrants from County Armagh to Virginia, about 1765; all became Revolutionary soldiers, and on his mother's side Capt. Paul, a fellow lieutenant of George Washington, was present when the latter tried to dissuade Gen. Braddock from the method of fighting which caused his disaster that same day. He was of Presbyterian stock, but his father was "struck" by conviction at a Methodist meeting and was ordained a local preacher, serving forty years. William worked with his father in a tannery until he was twenty, when he became powerfully converted after a long struggle. He joined the Baltimore Conference in 1843. He was appointed by Bishop Waugh a missionary to California in 1849, and he became a World Evangelist. He founded self-supporting missions and promoted revivalism in many lands. He brought the eucalyptus tree to California. He was a lay delegate to the General Conference which elected him to the episcopacy, having become a local preacher. He died in Palo Alto, California, May 18, and his body sleeps in Mountain View Cemetery, Oakland, in sight of the Golden Gate to the wide Pacific.

Biographies

Six Years with William Taylor in South America, O. von Barchwitz-Krauser, 1885.
Life of William Taylor, Bishop of Africa, E. Davies, 1885
Autobiography: The Story of My Life, 1895–6.
The Soul-Digger, J. N. Paul, 1928.
Outline: Modern Apostles of Faith, C. F. Wimberly, 1930.
Sketch: Men of the Outposts, Herbert Welch, 1937.

Writings

Young America, 1857.
Seven Years of Street Preaching in San Francisco, Ed. by W. P. Strickland, 1857.
California Life Illustrated, 1858, English Ed., Enlarged, 1867.
The Model Preacher, 1859.
Causes and Results of the Civil War in America, Facts for the

People of Great Britain, England, 1863.
Infancy and Manhood of Christian Life, 1867.
Reconciliation, or How to Be Saved, Preface, 1867, 1868.
Election of Grace, 1875.
Four Years Campaigns in India, 1876.
Our South American Cousins, 1878.
Pauline Methods of Missionary Work, 1879.
Letters to a Quaker Friend on Baptism, 1880.
Christian Adventures in South Africa, 1882.
Ten Years of Self-Supporting Missions in India, 1882.
The Flaming Torch in Darkest Africa, 1898.

THIRKIELD, WILBUR PATTERSON, 1854–1912–1936.

b. Franklin, Ohio, September 25, the family of Norse origin, to America from England. He entered Cincinnati Conference in 1878. Educator, Freedmen's Aid Secretary. He helped establish Gammon Seminary. He died in Brooklyn, New York, November 7, and was buried in Franklin, Ohio.

WRITINGS

The Personality and Message of the Preacher, 1914.
The Uplift of a Race, New England Methodism, Ed., E. C. E. Dorion, 1915.
Rebuilding the Conference Program, 1916 and 17.
The Higher Education of the Negro.
Address: Book of Devotions, 1916.
Address, The Problem: The Negro, Working Conference on Union of Methodism, 1916.
The Negro and Organic Union of Methodism, booklet, 1916.
Service and Prayers for Church and Home, 1918.
The English Speaking Peoples—Will They Fail in Their Mission? 1926.
Book of Common Worship for the Several Communions.
Ed., Hymns of Faith and Life.
Various Pamphlets, M. B. C., n.d.
A Decoration Day Address.
Industrial Work in Our Schools.
American Highlanders and Our Educational Mission to Them.

The Peril of the Negro's Church.
The Golden Gate Opening to the Orient.

THOBURN, JAMES MILLS, Missionary Bishop, India and Malaysia, 1836–1888–1922.

b. St. Clairsville, Ohio, March 7, of Scotch-Irish parentage. He became fatherless at fourteen. He was converted under a sermon of Calvin Kingsley. In his eighteenth year Doctor Olin's book, "Early Piety" led to his missionary call. He entered Pittsburgh Conference in 1858. Missionary from 1859, first editor of "Indian Witness." Presiding Elder. He became India's first Missionary Bishop and "put India on America's heart." His health was shaken in 1900, but he remained effective until 1908. He died in Meadville, Pennsylvania, November 29, and was buried in Meadville.

BIOGRAPHIES

My Missionary Apprenticeship, Autobiographical, 1886.
Sketch in Great Missionaries of the Church, C. C. Creegan, 1895.
Sketch by W. F. Oldham, The Picket Line of Missions, 1897.
Thoburn and India, Ed., W. H. Crawford, 1909.
Bishop Thoburn, the Man Led by the Spirit, F. W. Warne, 1914.
Thoburn—Called of God, W. F. Oldham, 1918.
Sketch: Modern Apostles of Faith, C. F. Wimberly, 1930.
Creative Men, W. F. McDowell, 1933.

WRITINGS

India and Malaysia, 1892.
Missionary Address, 1892.
The Deaconess and Her Vocation, 1893.
Introd., Amanda Smith, An Autobiography, 1893.
Light in the East, Thoburn and Warne, 1894.
Christless Nations, 1895.
The Church of Pentecost, 1899.
Character, Importance and Conditions of Success, Ecu. Miss. Conf., 1900.
Addresses: General Missionary Conference, 1901. The Healing of the Nations: Woman's Work at Home and Abroad.
Address: The Asiatic Fields, Eastern Missionary Convention, Philadelphia, 1902–1903.

Introd., Life of Edwin Wallace Parker, J. H. Messmore, 1903.
Life of Isabella Thoburn, 1903.
Addresses: The Open Door in Southern Asia and Closing Address, First General Missionary Convention, Cleveland, 1903. Also pamphlet.
The Christian Conquest of India, 1906.
India and Southern Asia, 1907.
A Personal Word, God's Heroes Our Examples, 1914.

THOMSON, EDWARD, 1810–1864–1870.

b. Portsea, England, October 12. The family emigrated to America in his ninth year. He took the medical degree of the University in Philadelphia at nineteen. He became infected with skepticism by teachers. While practicing medicine his unbelief was shaken by a sermon of Russell Bigelow. He experienced a remarkable conversion, being bitterly opposed by his deacon father. He joined Ohio Conference in 1832. Pastor, Educator, Editor. He died from pneumonia as result of exposure in Wheeling, West Virginia, March 22, and was buried in Delaware, Ohio.

BIOGRAPHIES

Memoir, H. M. Johnson, with additions by Ed., Our Oriental Missions by Edward Thomson, close of Vol. II, 1870.
Sketch: Lives of Methodist Bishops, Flood and Hamilton, 1882.
The Life of Edward Thomson, LL.D., E. Thomson, Jr., 1885.

WRITINGS

Address before the Total Abstinence Temperance Society of Detroit, February 23, 1837.
Inaugural Address: Ohio Wesleyan, 1846.
Address: An Appeal for Logic, Sterling Medical College, 1851.
Educational Essays, Ed., E. D. Roe, 1853. Also Ed. by Bishop Clark, 1856.
Sermon: The Pulpit and Politics, 1854.
Essays: Educational and Religious, 1855.
Letters from Europe, Preface by Bishop Morris, 1856.
Sketches: Biographical and Incidental, Ed., D. W. Clark, 1856.
Essays: Moral and Religious, Ed., D. W. Clark, 1856, also ptd., 1866.

Address: Ashland High School, 1858.

The Confederated Republic of Israel (a sermon), 1863. Pamphlet, 25 pp., bound with a book of Miscellanies, compiled by Thomas Harwood, M. B. C.

Address: Educational Convention, 1865.

Our Oriental Missions, 2 V., 1870. Prepared by Bishop Thomson, given the printers as he was on his way to his last Conference, and issued after his decease. The second volume contains a brief account of his life, 1870.

Sermon, What Think Ye of Christ? Sunday Half-Hours with the Great Preachers, Ed., M. L. Simons, 1871.

Evidences of Revealed Religion, discourses delivered a few months prior to Bishop Thomson's decease and published, 1872, Back title, Evidences of Revelation.

Lecture: Miracles, Ingham Lectures, 1873.

" 'Close Thought' stands first in his three volumes of essays, Moral, Educational and Religious," G. Haven in Flood and Hamilton, 1882.

TIGERT, JOHN JAMES III, 1856–1906–1906.

b. Louisville, Kentucky, November 25. The family were of Dutch, Saxon and Scotch descent. The Dutch ancestors came to the New Netherland on the ship "Armes of Norway" in 1638. The Tigerts were very early settlers in West Virginia. John James III was converted from realism to idealism. Ordained 1877. A member Third Ecumenical Conference and a General Conference Secretary for twenty years. Pastor, Educator, Editor. He held a session of the Southern Illinois Conference and opened Oklahoma Conference in Lawton. A piece of bone lodged in his throat. Very poor medical service was available and a blunder was made. Bishop Key took over the Conference. Specialists from Kansas City and Memphis arrived too late and he died in Tulsa, Oklahoma, November 21, and was buried in Mt. Olivet, Nashville.

WRITINGS

Handbook of Logic, Vanderbilt Textbook, 1885.

The Original Status of the Methodist Episcopal Church in America, reply to J. Atkinson, pamphlet, 21 pp., 1887.

Ed., Rev. with supplementary notes, Systematic Theology, T. O. Summers, 2 Vols., 1888.
The Preacher Himself, 1889.
Ed. and Introd., Passing Through the Gates and Other Sermons by Bishop McTyeire, 1890.
A Voice from the South, fraternal address, 64 pp., 1892.
Constitutional History of American Episcopal Methodism, 1894.
Ed., Journal of Thomas Coke, 1896.
Ed., J. S. Banks' Manual of Christian Doctrine, 1897.
Ed. and Introd., Christian Beneficence, or the Gospel of Giving, W. M. Howell, 1897.
The Making of Methodism, 1898.
Ed., Conference Rights, T. A. Kerley, 1898.
Introd., Scriptural Sanctification, J. R. Brooks, 1899.
Theism, A Survey of the Paths That Lead to God, 1901.
Essay: Biblical Criticism and the Christian Faith, Third Ecumenical Conference, 1901.
Critical Descriptive Catalogue of Disciplines from 1785 to 1808—Meth. Rev., May-June, 1902.
The Doctrines of the Methodist Episcopal Church in America, 2 Vols., 1902.
Sermon in Wesleyan Christian Advocate Pulpit, Atlanta, 1905, Veiled Gospel.
The Christianity of Christ and His Apostles, 1905.
Theology and Philosophy, a select glossary, 52 pp., paper.
Wandering Stars, or Rationalism the Root of Sin, 16 pp.
Theism, a Survey of the Argument, written Ms., M. B. C.

USAKI, TOGORO, Japan Methodist Church, third Bishop, 1870–1920–1930.

b. Central Japan. He was converted at seventeen and joined the Conference of the Church, South, in 1891. He was a delegate to the Fifth Ecumenical Conference, London, 1921, and to the Council of Religions, Tokyo. Pastor, Educator, Editor. He was stricken with apoplexy on a train and died April 3.

WRITINGS

Address on the program and work of Methodism, Fifth Ecumenical Conference, London, 1921.

VINCENT, BURTON JONES, Free Methodist Church of North America, 1877–1931–1931.

b. Ypsilanti, Michigan, August 15. He was named for Bishop Burton R. Jones and was a son of Rev. P. E. Vincent. He was converted in childhood and entered North Indiana Conference in 1899. He was Secretary of the Board of Control, in charge of the budget of the denomination, 1919–1921. Educator, District Elder, Editor. He suffered from intermittent attacks of stomach ulcers from 1904. While holding the fifth Conference of his first year as bishop, he died in Evanston, Illinois, and was buried there.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

VINCENT, JOHN HEYL, 1832–1888–1920.

b. Tuscaloosa, Alabama, February 23. He was of Huguenot ancestry, and his parents were "thoroughly Christian." He began to preach at eighteen and united with New Jersey Conference in 1853. He was one of the founders of Chautauqua Assembly, 1874. He originated the Chautauqua Literary and Scientific Circle in 1878. Pastor, Sunday School Secretary and Editor. At the close of his earthly life he suffered from no pain and no long illness. He dressed himself as usual, but was suddenly taken away in Chicago, May 9. He was buried in Portville, New York.

BIOGRAPHIES

The Chautauqua Movement, 1886, partly autobiographical.

Autobiography, in a church paper, unpublished. "It lacks form," L. H. Vincent, 1910.

Anniversary Number, Chautauqua, June, 1912.

Life, L. H. Vincent, 1925.

WRITINGS

Orig., Modern Lesson Leaf System, 1855.

Little Footprints in Bible Lands, 1860.

Our Sunday School Scrap Book, with Daniel Wise, a vade mecum, 1866.

History of the Camp-Meeting and Grounds at Wesleyan Grove, 1869.

The County Sunday School, 46 pp., 1871.
Ed., Berean Question Books, 1871–1882.
The Church School and Its Officers, 1872.
Ed., Church School and Normal Guide, 149 pp., '72 and '80.
Sunday School Institutes and Normal Classes, 1872.
Introd., Curiosities of the Bible. Prize Questions and Answers, 1875–1888.
Christian Evidences, 59 pp., 1879.
Outlines of General History, 71 pp., 1881.
The Revival and After the Revival, 1882.
Address: Possible Dangers to Future Methodism, Centennial Conference, Baltimore, 1884. Proceedings, 1885.
Sermon: The People's Church Pulpit, Ed., J. W. Hamilton, 1885.
The Chautauqua Movement, 1886.
Ed. and Introd., The Home Book, 1887.
The Modern Sunday School, 1887.
Better Not, A Discussion of Certain Social Customs, 1888.
In Old Bethlehem, 25 pp., 1890.
Studies in Young Life, 1890.
A Study in Pedagogy, 1890.
Our Own Church, 1890.
My Mother, 1892.
Most Ancient Church: Studies in Ephesians and Timothy, 1893.
Introd., My Mother's Bible Stories, P. S. Henson, 1896.
At the Family Altar, 1896.
John Himrod Vincent, A Centennial Souvenir, 1898.
A Pattern in the World of Today, Our Elder Brother, E. P. Tenney, 1899.
Gila Salmon (Italian), 52 pp., Rome, 1901.
Family Worship for Every Day, 1905.
The Church School and Sunday School Institutes, 18 pp.
Earthly Footsteps of the Man of Galilee.
Chautauqua textbooks, Biblical explorations, Outlines of English History, 1878, Greek, 1879, Sunday School Normal Class, 1882, 47 to 80 pp., Assembly Bible Outlines, 1882, Assembly Normal Outlines, 1882, Roman, 1885.
Unto Him, 31 pp., Coming to Jesus.
The Story of a Letter, Ephesians, 44 pp.

Two Letters to a Minister, Epistles of Paul to Timothy, 46 pp.
In Search of His Grave, An Easter Study, 32 pp.
Outline History of England.
The Inner Life, 70 pp.
The Church at Home, Daily Worship, 391 pp.
The Holy Waiting, 90 pp., Plea for reverence in church services.
Sermon: Educational Factors Out of School, Pulpit and Platform, n.d.
Address: The Mission of the Teacher, written ms., M. B. C.
The European Mission of the Methodist Episcopal Church, 43 pp., n.d.

WADE, RAYMOND J. (No Middle name) 1875–1928–.

b. La Grange, Indiana, May 29. He is a son of Rev. Cyrus U. Wade, a leader of North Indiana Conference. He was converted in early life and joined North Indiana Conference in 1894. Pastor, District Superintendent, Secretary of Church Commissions and of General Conferences. He reorganized Methodist work in Northern Europe after World War II.

WRITINGS

Ed., General Conference Journal, 1924.
Address to the Northern Europe Central Conference, pamphlet, 1946.

WALDEN, JOHN MORGAN, 1831–1884–1914.

b. Lebanon, Ohio, February 11. His early life was spent on a farm. He was converted at nineteen under the influence of a Methodist circuit rider and became a school teacher and newspaper editor. He served in the Kansas State Legislature in 1857 and in the Constitutional Convention, and was State Superintendent of Education. He entered Cincinnati Conference in 1858. He became Lt. Colonel in the Union Army. Pastor, Presiding Elder, Editor, Secretary of the Freedmen's Aid Society, Publishing Agent. He was a member of the first three Ecumenical Conferences. He died in Daytona Beach, Florida, January 21, and was buried in Spring Grove, Cincinnati.

BIOGRAPHY

John Morgan Walden, 35th Bishop, David H. Moore, 1915.

WRITINGS

Address of the Leavenworth Constitutional Convention to the American People, 1858.

Essay: Civil Measures to Suppress Intemperance, and the Relation of the Church to Such Movements. First Ecumenical Methodist Conference, City Road, London, 1881.

Address: The Ballot and the Bible, Christian Educators in Council, Ed., J. C. Hartzell, 1883.

Contrib. to Bishop Wiley, A Monograph, R. S. Rust, 1885.

Ed. with Bishop Andrews, Rulings and Decisions of Board of Bishops, 1893.

Memorial Address: Funeral of Bishop Ninde, 1901, typed dupl., M. B. C.

WALDORF, ERNEST LYNN, 1876–1920–1943.

b. on a farm in the South Valley, Otsego County, New York, May 14, the "Waldruff" family having come originally from Holland. He united with Central New York Conference in 1900. Pastor. Chaplain 74th Regt. Nat'l. Guard, Buffalo, 1911–1915. After a few months illness he died in Alexandria Bay, New York, in the Noble Foundation Hospital, July 27, and was buried in Morningside, Syracuse.

WRITINGS

Sermons, Addresses and Radio Talks, typed mss., M. B. C.

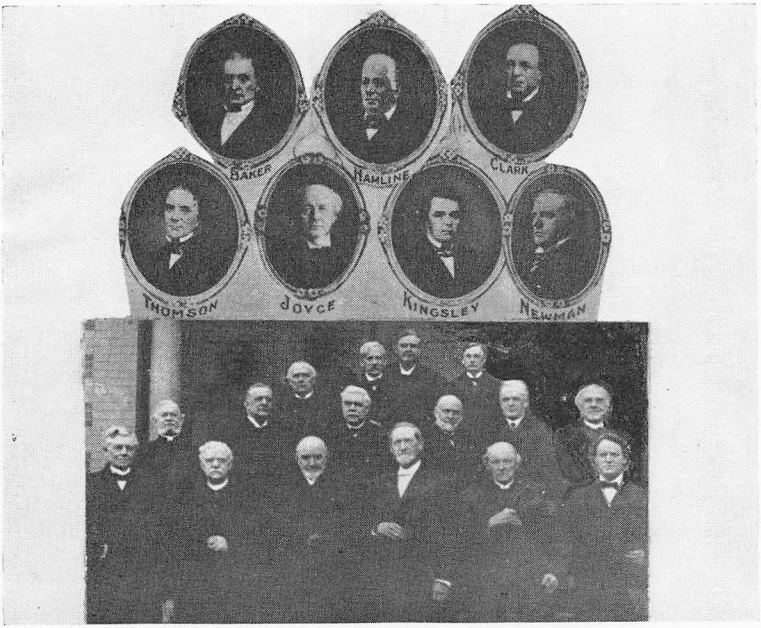
Address: "Riches," Book of the Sesqui-Centennial of American Methodism, 1934.

The Use of Hardship, Sermons By the Sea, 1939.

WANG, CHIH P'ING, Central Conference of Southern Asia, China, 1879–1930–.

b. Peiping, July 6, a son of an official in the old Chinese government, orphaned in early youth. He was educated in China and America. A young Mandarin teacher of Chinese languages to missionaries, when he became converted in the preparatory department of Peking University, the first of his family to become a Christian, he entered North China Conference in 1905. Pastor. Secretary Young Men's Christian Association, Tientsin. District Superintendent. He was the first oriental elected to the Methodist

METHODIST EPISCOPAL BISHOPS of the NINETEENTH CENTURY



Names of Bishops in Central Group

Top row: Bishops C. W. Smith, Anderson, Lewis, Bristol; *Center row:* Bishops Neely, L. B. Wilson, Burt, Berry, McDowell, McIntyre; *Lower row:* Bishops J. W. Hamilton, D. H. Moore, Cranston, H. W. Warren, Walden, Quayle

Center Bottom Row: Bishops Bashford and J. H. Vincent

episcopacy. During World War II, though retired, "he arose very wonderfully to the emergency and was again very active—this time as a layman."

WARD, RALPH ANSEL, China Central Conference, 1882–1937–.

b. Leroy, Ohio, June 26. He united with New England Conference in 1906. Pastor. Missionary. Missions Secretary. City Missionary, Nanking. Prisoner of Japanese. Mrs. Ward and he were separated five and half years during World War II and had been reunited but a few weeks when she was taken away.

Writings

Pamphlets on Nanking and China.

The American Thanksgiving, Sermon delivered to a union Christian Service in the Cathedral, Shanghai, Thanksgiving Day, 1946: Original signed copy, M. B. C.

WARD, SETH, 1858–1906–1909.

b. Leon County, Texas, November 1. The family is of old-time English descent. Seth Ward, founder of the American line, secured land in Henrico County, Virginia, in 1634. His father, Samuel Goode Ward, moved to Texas in 1837. He was wounded at San Jacinto and present at the fall of the capital in the Mexican War. He was not a Christian, when under his mother's influence Seth Ward was converted at thirteen under the ministry of L. J. Wright. He left the plow, which had taken his time up to his twenty-third year and was admitted to Northwest Texas Conference in 1881. Pastor. Presiding Elder. Promoter and Secretary of Education, though not a college graduate. Assistant Missions Secretary. He died in Kobe, Japan, September 20, and was buried in Houston, Texas.

Biography

Appreciation, in Conquering Forces of the Kingdom, E. D. Mouzon, 1911.

Writings

Sermon in Wesleyan Christian Advocate Pulpit, 1905, Good Samaritan of the Twentieth Century.

Conquering Forces of the Kingdom and Other Sermons, Ed., Bishop Mouzon, 1911.

Texas Methodism and the Twentieth Century Educational Movement, a Handbook, pamphlet, 22 pp.

WARNE, FRANCIS WESLEY, 1854–Missionary Bishop, India, 1900, Bishop 1920–1932.

b. Erin, Ontario, Canada, December 30. He was of Cornish ancestry, his grandparents workers with Wesley. His father was a farmer and a Local Preacher for sixty years in the Methodist Church of Canada. He was converted at thirteen in a series of meetings in which he, "a small boy, was the only convert." "The revival is a failure," said critics. He felt a call to preach at seventeen during the funeral service of his eldest sister and he joined Toronto Conference in 1874. Missionary. Presiding Elder. "Such work as Francis Asbury did was accomplished in India by Francis Wesley Warne." He died in the Methodist Hospital, Brooklyn, February 29, and was buried as he requested in Ballinafad, Erin, Ontario, Canada, where he lived in boyhood and preached his first sermon.

BIOGRAPHIES

Bishop Frank W. Warne of India, 24 p. pamphlet, Bd. of Foreign Missions, n.d. Conversion Story by himself, Call, etc., 32 pp.. foreword by Bishop Oldham, 1915.

Warne of India, B. T. Badley, Madras, 1932.

WRITINGS

Saturdarianism, 56 pp., 1899, The Biblical Sabbath.

The Darjeeling Disaster: Its Bright Side, 1900.

Jubilee Open Letter, 1906.

A Century and a Quarter of Missionary Service, pamphlet, L. Johnson, 1909.

Bishop Thoburn, the Man Led by the Spirit, in God's Heroes Our Examples, 1914.

India Mass Mission Movement, 1915.

A Tribute to the Triumphant, Mrs. L. S. Parker, 1915.

Sinless Incarnation, brochure, Lucknow, 1917, Tr. into five Indian dialects.

The Lord's Supper, 1924.

A Covenant-Keeping God, 1925.
The Story of Lizzie Johnson, 1927.
Ideals That Have Helped Me, 1928.
A Prayer-Answering Christ, 1932.

WARNER, DAVID SNETHEN, Free Methodist Church of North America, 1857–1919–1927.

b. Livingston County, New York, October 29. He was converted at sixteen and entered Genesee Conference in 1885. Pastor. Educator. Editor. Four years before the end of his life here the Mayo Clinic found he had internal, incurable cancer. He continued working until almost his last day. "I am near the crossing," he said and died in Spring Arbor, Michigan, May 13. He was buried in Mt. Hope, Rochester.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WRITINGS

Glimpses of Palestine and Egypt, 1914.
The Book We Study, 1921.
The Anointing of the Holy Spirit, 1925.
Ed., Arnold's Practical Commentary.

WARREN, HENRY WHITE, 1831–1880–1912.

b. in the old Warren homestead, Williamsburg, Massachusetts, January 4. The Warren family came to the American Colonies in 1672 and was related to that of Cotton Mather. His boyhood was spent in Connecticut. He was an athlete and a mountain climber in three continents. He was converted and called to preach at seventeen when he was a superintendent of his father's sawmill at Williamsburg. He was a teacher, 1851–55. He entered New England Conference in 1855. His first year's salary was $30. Pastor. He was a member of the Massachusetts House of Representatives, 1861 and 1862. He was a delegate to the First Ecumenical Conference, 1881 He presided in full vigor at the opening of the General Conference of 1912. He first showed signs of illness on Sunday, June 16, after preaching in Christ Church, Denver, on its

fortieth anniversary. Pneumonia carried him away on Tuesday evening, July 23, in his home at University Park, Colorado, and he was buried in Fairmount, Denver.

Biographies

Henry White Warren: A Prince of the Church, pamphlet, F. R. Hollenback.

Sketch: Echoes from Peak and Plain, I. H. Beardsley, 1898.

Memories of the Youth of Bishop Warren by his brother, W. F. Warren, typed mss., 1914, M. B. C.

Writings

Sights and Insights, 1874.

The Lesser Hymnal, 1877.

Studies of the Stars, Chautauqua Textbook, 1878.

Recreations in Astronomy, 1879.

Response to Address of Welcome, First Ecumenical Methodist Conference, City Road, London, 1881.

The Educational Forces of Methodism, sermon, printed by a literary society, 1885.

Endowments for Education, pamphlet, 1886.

Commemorative Address on John Wesley, pamphlet with J. W. Bashford, 1891.

The Bible in the World's Education, 1893.

Exegesis of the Pentateuch of Moses, Studies in the Addresses of Isaiah, 1893.

When This World Is Not, pamphlet, reprint from the Review, 1896.

The Grand Canyon of the Colorado River, The Yellowstone Park Geysers, pamphlet, 30 pp., Christmas, 1896.

Among the Forces, 1898.

The Miraculous Element in Christianity, Discourses on Miracles, Merrill and Warren, 1902.

Address: The Place of Prayer in Missionary Work, First General Missionary Convention, Cleveland, 1903. Also in pamphlet.

Introd., History and Exposition of the Twenty-five Articles of Religion of the Methodist Episcopal Church, 1908.

WARREN, ROBERT HOPKINS, Free Methodist Church of North America, 1876–1935–1938.

b. Glenwood, New York, March 6. He was an only son and was converted in boyhood. He was called to preach at eighteen and entered Colorado Conference on trial, becoming a full member in Wisconsin Conference in 1901. Pastor. District Elder. At the close of the Michigan Conference, August 14, he was stricken with leukemia. He returned to Seattle and died there in the Swedish Hospital, September 6. He was buried in Seattle.

BIOGRAPHY

Master Workmen, R. R. Blews, 1939.

WATERHOUSE, RICHARD GREEN, 1855–1910–1922.

b. Spring City, Tennessee, December 24. He was converted in 1873 and joined Holston Conference in 1878. Pastor. Presiding Elder. Educator. Ill health caused superannuation in 1918. He was hit by an automobile, December 7, and died in Knoxville, December 9. He was buried in Emory, Virginia.

WRITINGS

Address: Second Missionary Conference, The Challenge of the Great West, 1913.

WATKINS, WILLIAM TURNER, 1895–1938–.

b. Maysville, Georgia, May 26. His family were of Welsh origin, coming to America in the eighteenth century. They settled first in Maryland and Virginia, one ancestor moving to Georgia about the time of the Revolution. The parents were active in church and school. He joined North Georgia Conference in 1914. Pastor. Educator. Editor.

WRITINGS

Religious booklets.
Out of Aldersgate, 1938.

WAUGH, BEVERLY, 1789–1836–1858.

b. Fairfax County, Virginia, October 25. He was a son of a Revolutionary soldier. He was converted at fifteen. Early clerkship made him a good penman and accountant. He united with Baltimore

Conference in 1809. Pastor. Presiding Elder. Assistant Editor. Agent of Book Concern. He organized Rock River, Texas, with nine members, and other Conferences. After preaching at Carlisle, Pennsylvania, for several days in January he was seized with erysipelas and died February 9, in Baltimore. He was buried in Mt. Olivet, Baltimore.

BIOGRAPHIES

Discourse on, delivered by Bishop T. A. Morris, Gen. Conf., publ. by its order, 1860.

Sketch: Western Cavaliers, A. H. Redford, 1876.

Sketch: Lives of Methodist Bishops, H. B. Ridgaway, Flood and Hamilton, 1882.

WRITINGS

Beverly Waugh's Journal. Mss. from 1807. Continued with gaps for many years.

A Series of Questions for Bible Classes, with J. Emory, 1828.

Ed., with John Emory, Wesley's Works, 1831.

Nature and Objects of the Methodist Book Concern, 1836, Statement in Emory's Life and Works, R. Emory, 1841.

Funeral discourse on Bishop Roberts, in Sermons on Miscellaneous Subjects, Cincinnati, 1847.

WELCH, HERBERT, 1862–1916–.

b. New York, N. Y., November 7. He is of seventeenth-century American ancestry and a descendant of a Revolutionary soldier. His father, Peter A., was a prominent Methodist layman and banker of New York City. He entered New York Conference in 1890. Pastor. Educator. He was a President of Ohio College presidents, and Chairman of the Church Commission on China Relief.

WRITINGS

Address at Bishop Vincent's Council, 1897.

The College Student and the Christian Confession, pamphlet, 1900.

Biographical Sketch of Albert S. Hunt, Review, 1900.

Compiler, Selections from the Writings of John Wesley, 1901.

Address: The New Day and Social Reform, Militant Methodism, D. G. Downey, et al., Eds., 1913.
The Christian College, with Thomas Nicholson and Henry Churchill King, 1915.
Address: Book of Devotions, 1916.
That One Face, Fondren Lectures, 1925.
College Lectures, 1927, pub. only in Korean, 1935.
Men of the Outposts, Lectures in Christian Biography, 1937.
Sketches of Doctors Buttz, Tipple and Soper, Teachers of Drew, J. R. Joy, 1942.

WESLEY, ARTHUR FREDERICK, Latin America Central Conference, 1885–1944–.

b. North Branch, Michigan, October 26, a direct descendant of the brother of John Wesley's father. He was admitted to Detroit Conference in 1908. Pastor in Conferences of U. S. A. and S. A., Area Secretary.

WRITINGS

El Evangelio del Espíritu Santo, 1921.
La Magia Blanca, 1924.
Motivos y Métodos, 1924.
Material para Programas Misioneros, n.d.
Ed., with W. E. Browning, La Inspiración, Nolan Rice Best, 1928.
Ed., redacted and published in Spanish some forty books.

WHATCOAT, RICHARD, 1736–1800–1806.

b. Quinton, County of Gloucester, England, February 23, of Church of England parents. His father died in his childhood and at thirteen he was apprenticed until he was twenty-one. During this time he did not swear nor game, and "was commended for honesty and sobriety." Nevertheless it was after months of struggle that in 1758 he received the witness of the Spirit that he "was a child of God," and to this conviction was added in 1761, "Suddenly I was stripped of all but love." Called to preach, he joined the Wesleyan Conference in 1769. Richard Whatcoat and Thomas Vasey were ordained by John Wesley, Thomas Coke and James Creighton. He was a pastor in England, Ireland and Wales. In 1784, after some persuasion, he offered himself as a missionary for

North America "if my dear aged father, John Wesley, and my brethren thought proper." He traveled with Bishop Asbury and served as a Presiding Elder. "Of all who preached sanctification Whatcoat was pre-eminent." His pioneer labors were arduous. He experienced frequent illness, mainly due to exposure, during his last two years, with "sufferings of the most excruciating character" through the last three months. He died in Dover, Delaware, July 5, and was buried under the altar of Wesley Chapel, outskirts of Dover. "He was the first member of the episcopate who exchanged immortality for life."

BIOGRAPHIES

Autobiographies. Bishop Whatcoat's record of his English career is in The Experiences of Several Eminent Methodist Preachers, written to Mr. Wesley, 1791, with reprints in 1812 and 1835, and in Lives of Early Methodist Preachers, Thomas Jackson, 1846. When sixty-eight years of age he began the Memoirs of the Rev. Richard Whatcoat found in P. P. Sandford, Memoirs of Mr.Wesley's Missionaries to America, 1843. This writing, closed by Bishop Whatcoat, July 22, 1805, together with publications of Nathan Bangs, are the basis for subsequent biographies.

Memoirs, Wm. Phoebus, M.D., 1828.

Sketch in History of the Rise and Progress of the Methodist Church, A. G. Meacham, 1835.

Sketch: Lives of Eminent Methodist Preachers, P. D. Corrie, 1852.

Asbury and His Coadjutors, W. C. Larrabee, 1852.

Life by B. St. J. Fry, 1852.

Account, with notes by Laban Clark, Annals of the American Methodist Pulpit, W. B. Sprague, 1861.

Biographical Notes, Memorials of Methodism in Virginia, W. W. Bennett, 1871.

Sketch by Luke H. Wiseman, Lives of Methodist Bishops, Flood and Hamilton, 1882.

The Life of Bishop Richard Whatcoat, S. B. Bradley, 1936.

WIGHTMAN, WILLIAM MAY, 1808–1866–1882.

b. Charleston, South Carolina, January 29. He was converted at seventeen and licensed to preach at eighteen. He became a member of South Carolina Conference in 1828. He was ordained by Bishops

Soule and Hedding. Pastor. Editor. Educator. He died in Charleston, February 15, and was buried there. Reported dates vary. Some say January 8 and February 5.

BIOGRAPHY

Brief Sketch: Lives of Methodist Bishops, Flood and Hamilton, 1882.

WRITINGS

Ed. in Life of Capers, "William Capers' Recollections of Myself," autobiography, prepared, 1851, both republished, 1902.

Sermon in The Southern Methodist Pulpit, Ed., C. F. Deems, 1849–1852.

Sermon: Ministerial Ability, delivered S. C. Conference, 1855, ptd., 1857.

Life of William Capers, D.D., 1858, and reprint later.

Francis Asbury, William Capers and H. B. Bascom, in Summers' Biographical Sketches, 1858.

Sermon: Heavenly Treasures Contrasted with Earthly, Methodist Sermons South, W. T. Smithson, 1859.

Address in Appreciation of Bishop Soule, written mss., M. B. C., 1867.

Wesley and Coke, Wesley Memorial Volume, Ed., J. O. A. Clark, 1880.

Sermon: The First and the Last, Sermons by Southern Methodist Preachers, T. O. Summers, 1881.

One of the compilers of the Standard Hymn Book.

Sketch of Wm. Capers, Lives of Methodist Bishops, Flood and Hamilton, 1882.

WILEY, ISAAC WILLIAM, 1825–1872–1884.

b. Lewiston, Pennsylvania, March 29. Protestant Episcopal parents. He became a successful medical practitioner, but was unsatisfied. When he offered himself to Pittsburgh Conference he was told that there was no room for married men. He continued as a physician and active local preacher until he was asked to go as medical missionary to China. He accepted gladly and joined East Genesee Conference in 1850. When his health failed he returned to pastorates in Newark Conference. Educator. Editor. He made an episcopal tour to Japan and China, but was unable to preside in

his last Conference. He died in Foochow, November 22, and was buried in the Mission cemetery there.

BIOGRAPHY

Bishop Wiley—A Monograph, Ed., R. S. Rust, 1885 and 1906.

WRITINGS

The Mission Cemetery, Fallen Missionaries of Foochow (one of these was Mrs. Wiley), 1858.

The Religion of the Family, Editorials written for the Ladies' Repository, 1872.

China and Japan, 1879.

Address: A Plea for the Woman's Home Missionary Society, Chautauqua, 1881. The bishop was introduced by the President, Mrs. Rutherford B. Hayes.

WILSON, ALPHEUS WATERS, 1834–1882–1916.

b. Baltimore, February 5. He was of Scotch-Irish descent and was a son of Rev. Norval Waters Wilson, a Methodist preacher and a member of the Virginia Constitutional Convention, 1867. He was converted in early life. He studied medicine and later, in poor health, studied and practiced law. He joined Baltimore Conference on trial at nineteen, 1853. Pastor. Secretary of Missions. He made six visits to the Orient and was a delegate to the first four Ecumenical Conferences. He suffered from frequent illnesses, bronchitis and erysipelas. He weakened from 1914 and died in Baltimore, November 21. He was buried in Loudoun Park, Baltimore.

BIOGRAPHY

Alpheus W. Wilson, A Prince in Israel, C. D. Harris, 1917.

WRITINGS

Address: The Influence of Methodism upon Other Ecclesiastical Bodies, First Ecumenical Conference, City Road, London, 1881.

History of the Foreign Missions of the Methodist Episcopal Church, South, 1882.

Address; Unity in Variety, Second Ecumenical Conference, Washington, 1891.

Lectures, The Witnesses to Christ, the Savior of the World, 1894.

Address: General Missionary Conference, 1901, The Situation in China.

Address: The Promotion of International Peace, Third Ecumenical Conference, London, 1901.

Introd., History of the Old Baltimore Conference, J. E. Armstrong, 1907.

Address: North Carolina Epworth League, pamphlet, 1908.

The Life and Mind of Saint Paul, 1912.

Sermons, Lectures and Addresses, Ed., W. A. Candler, c 1924.

WILSON, LUTHER BARTON, 1856–1904–1928.

b. Baltimore, November 14. He graduated in medicine and was a son of a physician who was at one time President of Maryland Medical Society. His ancestry went back to Wesley's work in Ireland and in this country to pioneer Methodists including Francis Hollingsworth, who traveled with Bishop Asbury and edited his Journal. His great-grandfather was one of Robert Strawbridge's earliest converts. An irresistible call to preach came at the time he graduated in medicine and he joined Baltimore Conference in 1878. Pastor. Presiding Elder. He was in service with the Y.M.C.A. in France, 1917–18. He died in Baltimore, "a little before midnight June 4" (Christian Adv. and Dr. Joy personally) and was buried in Greenmount, Baltimore.

WRITINGS

Jesus the Healer, in Drew Sermons on the Golden Texts for 1910. Ed., E. S. Tipple.

The Moslem Menace, pamphlet from address, 1912.

Introd., Life of A. B. Leonard, 1915.

Address: The Challenge of the City, New England Methodism, Ed., E. C. E. Dorion, 1915.

Address: Book of Devotions, 1916.

Methodism and the Flag, brochure, 45 pp., N. Y. Conf. 1917, Address and poem, Our Flag.

Here and Over There, pamphlet, 1918.

America's War Aims, in pamphlet Marshalling the Forces of Methodism, 1918.

Methodism Recovering Itself.

ZAHNISER, ARTHUR De FRANCE, Free Methodist Church of North America, 1865–1927–1935.

b. Five Points, near Mercer, Pennsylvania, August 26. He was a descendant of a German emigrant, Valentine Zahniser, who died at sea leaving a wife (French-Irish) and four-year old boy who arrived in the United States in 1753. Between the ages of seventeen and twenty-two, Arthur Zahniser busied himself with various occupations. His Presbyterian mother asked Fulton Street, New York, to pray for her son's conversion. He had a striking experience of new birth, sanctification and call to preach and he entered Pittsburgh Conference in 1890. Pastor. District Elder. General Conference Evangelist. About six years before the end of his earthly career he was prostrated by a severe heart attack and he believed that God raised him up in answer to prayer. After a brief illness on his way from Washington Conference to West Kansas Conference he died on a train near Laramie, Wyoming, August 14, and was buried in Greenville, Illinois.

BIOGRAPHIES

Master Workmen, R. R. Blews, 1939.

Servant of God, Live Stories and Selected Articles, 1940, Snyder-Weidman.

WRITINGS

History of the Pittsburgh Conference, with J. B. Easton, 1932.

The Revival We Need, Chapter in A Symposium on Revivals, C. V. Fairbairn, 1931.

GENERAL SUPERINTENDENTS

A number of Methodist leaders who had episcopal supervision were never elected as bishops.

SAMUEL DWIGHT RICE, 1820–1883–1884.

He was made President of the General Conference of the Methodist Church of Canada, 1883, and became Senior General Superintendent of the Methodist Church. He died December 15.

JOHN A. WILLIAMS, 1817–1885–1889.

General Superintendent of the Methodist Church (Canada). He died December 17. He was the father of Doctor J. E. Williams of Genesee Conference.

WRITINGS

Address: "The Rise and Progress of Methodism in Canada" in Proceedings of the Centennial Methodist Conference, Balto., 1884–1885.

SAMUEL DAVID CHOWN, The Methodist Church (Canada) 1853–1910–1930.

SIXTO AVILA, The Methodist Church of Mexico, 1884–1934.

b. Charcas, San Luis Potosi, Mexico, March 28. His parents were Protestant. He was converted as a lad in Guanajuato. Educator, Pastor, League and Sunday School Secretary, District Superintendent. He was elected General Superintendent for 4 years with no reelection possible. He performed ably the same work done with the title of bishop by his predecessor and his successor. He deserves to be listed as a bishop.

BISHOPS OF RACIAL METHODIST CHURCHES

It had been in my mind to try to write up the episcopal leaders of the Negro Methodist Churches. I discovered that I did not possess or have ready reference to the names, dates and records of these men. Their number has also been greater than I had supposed. After a little correspondence which did not seem to me to indicate that I could successfully represent this portion of the leadership of American Methodism, it appeared wise to leave this field of exploration to the future. I did receive a gratifying communication from Bishop W. J. Walls of the African Zion Methodist Episcopal Church with certain facts about the leaders of that denomination which will be used elsewhere.

PARENTS AND CHILDREN OF THE BISHOPS

The Rev. G. F. Hubbartt of North Indiana is the author of an account of the parents and children of Methodist bishops. He gives a long list of bishops who were born in parsonage homes, and he calls attention to the creditable men and women whose parents were in episcopal households. The record is a very gratifying one. Dr. Hubbartt has furnished a hand-written manuscript of his study to the Methodist Bishops' Collection.

LIST OF WORKS ABOUT METHODIST BISHOPS AND THE METHODIST EPISCOPACY

BOOKS OF WRITINGS OR PORTRAITURES

This list and the one which follows cannot be regarded as including all the titles which might be assembled. On the whole, however, it will probably be considered a rather comprehensive account of the literature represented.

The Experience of Several Eminent Methodist Preachers, written by themselves to Rev. John Wesley, 1791; reprints 1812, 1835 and 1888, and others. Bishop Whatcoat; the journal of his British career, with more complete details of his conversion.

The Methodist Memorial, Charles Atmore, Bristol, England, 1801, including, with a list of early Methodist preachers, the names of the Wesleys and Whitefield, with mention of their work in America, and those of Bishops Asbury, Whatcoat and Coke. The latter's authorship with Mr. Henry Moore of a Life of the Rev. John Wesley is stated in the Postscript.

Extracts of Letters, written by preachers and members of the Methodist Episcopal Church to their bishops, 1805. Several by Bishop McKendree.

The Experience, Christian and Ministerial, of Reuben Peaslee, 1816. Analysis of Bishop Coke's sermon on The Godhead of Christ.

The Conference, or Sketches of Wesleyan Methodism, poem, J. Marsden, 1820 Eng., 1824, Amer., Asbury.

Memoirs of the Rev. Jesse Lee, Minton Thrift, 1823. Bishops Coke and Asbury.

The History of Methodism in Miniature, from 1729 to 1829, Amos Binney, 1829. Bishops Coke, Asbury, Whatcoat and George.

A History of the Most Interesting Events in the Rise and Progress of Methodism, James Youngs, 1830. Bishops Coke, Asbury, McKendree, George.

The Methodist Preacher: Vol. 1, Ed. S. W. Willson. Vol. II, Ed. Ebenezer Ireson; bound together 1830–32. Sermon by Elijah

Hedding, Self-Government. Reprinted without credit or copyright, with introduction by D. Holmes, 1852.

A Comprehensive History of the Rise and Progress of the Methodist Church, both in Europe and America, A. G. Meacham, 1835, Bishops Coke and Asbury.

Sketches of the Life and Travels of Rev. Thomas Ware, an autobiography, 1839, Bishops Coke and Asbury.

Memoirs of Mr. Wesley's Missionaries to America, P. P. Sandford, 1843. Bishops Asbury, 140 pp., Coke, Whatcoat, including the latter's autobiography in full, to the middle of 1805.

Sketches and Incidents, or A Budget from the Saddle-bags, Abel Stevens, Ed. George Peck, 1845–47, 1854 etc. Bishops Coke, Asbury and R. R. Roberts.

Lives of Early Methodist Preachers, Thomas Jackson, 1846. Bishop Whatcoat etc.

Sermons on Miscellaneous Subjects, Ohio and N. Ohio, 1847, Bishops Hedding, Waugh, Morris, Hamline, Janes.

Memorials of the Introduction of Methodism into the Eastern States, A. Stevens, 1848, Bishops Asbury, Soule, Hedding.

The Methodist Episcopal Pulpit, col and rev.; D. W. Clark, 1848. Bishops Simpson, Clark, Peck, Morris, O. C. Baker, Janes, Hedding.

The Southern Methodist Pulpit, C. F. Deems, 1849–1852, Bishops Wightman, Doggett, Soule, Andrew, Capers, Coke, Pierce.

The Ohio Conference Offering, M. P. Gaddis, 1851, Funeral Sermon of Governor Worthington, Bishop McKendree.

The Lives of Eminent Methodist Ministers, P. D. Gorrie, 1852. Bishops Coke, Asbury, Whatcoat, McKendree, George, R. R. Roberts, Emory.

Biographical Sketches, 1853, Bishops McKendree, Emory, Roberts, Hedding.

Asbury and His Coadjutors, W. C. Larrabee, 1854. Bishops Asbury, Coke, Whatcoat, McKendree, George, Roberts, Emory.

Troy Conference Miscellany, Stephen Parks, 1854. Bishops Clark and Hedding.

Sketches of Western Methodism, J. B. Finley, 1854. Bishops Bascom, Asbury, Morris.

The Great Secession, Charles Elliott, 1855. Bishops Andrew and Soule.

Annals of Southern Methodism, Charles F. Deems, 1856, pub. 1857; 1856–57; 1857–58. Bishops Andrew, Pierce, Early, Kavanaugh, Soule, Paine.

Heroes of Methodism, J. B. Wakely, 1856. Bishops Coke, Asbury McKendree, George.

America and American Methodism, F. J. Jobson, England, 1857. Bishops Coke, Asbury, McKendree, George.

Autobiography of Jacob Young, 1857. Bishops Asbury, McKendree, George, Roberts, Soule, Hedding, Andrew, Waugh, Morris, Bascom.

Lost Chapters Recovered from the Early History of American Methodism, J. B. Wakeley, 1858. Coke, Asbury, Whatcoat.

The New York Pulpit in the Revival of 1858. Bishop Jesse T. Peck.

Biographical Sketch of Valentine Cook, Edw. Stevenson, 1858. Bishop Roberts.

Biographical Sketches of Eminent Itinerant Ministers, T. O. Summers, 1858. Bishops Asbury, McKendree, Capers, Bascom.

Sermons for the Home Circle, Ed. T. P. Akers, 1859.

A History of the Rise of Methodism in America, John Lednum, 1859. Bishops Coke and Asbury.

The Methodist Pulpit, South, W. T. Smithson, 1859. Bishops Wightman, McTyeire, Pierce, Soule, Granbery, Doggett, Marvin.

Early Methodism, George Peck, 1860. Bishops Asbury, Coke, McKendree, Bascom.

Methodism Successful, B. F. Tefft, 1860. Intr. Bishop Janes. Bishop McKendree and others.

The Union Pulpit, Ed. W. T. Smithson, 1860. Bishops Parker, Granbery, Andrew, Foster, Doggett.

Annals of the American Methodist Pulpit, W. B. Sprague, 1861 and later. This encyclopedic volume contains appreciations of the following bishops: Coke, by William Thacher and J. W. Francis, M.D., Asbury by Hon. John McLean, D. M. Reese, M.D., N. Bangs, H. Boehm, Laban Clark; Whatcoat, by Laban Clark; McKendree, by Hon. John McLean; George, by S. Luckey; R. R. Roberts, by T. A. Morris; Hedding, by Tobias Spencer; Emory, By J. McClintock; Capers and Bascom, by W. M. Wightman.

The book also has some brief articles by bishops: Asbury on

Robert Williams, John Dickens, Tobias Gibson; Soule on John Hagerty; Hedding on S. Bostwick, Michael Coate, and N. Snethen; Andrew on D. Asbury, John Collinsworth and L. Myers; Waugh on James Smith; Morris on W. B. Christie, Valentine Cook, S. Dunwody, R. W. Finley, M. Lindsay, Barnabas McHenry, Daniel Poe, Jesse Walker, J. A. Waterman; Janes on Joseph Rusling; Bascom on B. McHenry; Scott on Ezekiel Cooper and Lawrence McCombs; O. C. Baker on Jason Lee; Kavanaugh on G. Locke and William Gunn; Clark on B. Creagh and Daniel Smith; Thomson on Russell Bigelow; Wightman on J. Donnelly, Stephen Olin, W. M. Kennedy; Harris on J. E. Chaplin; Peck on William Ward Ninde and Charles Sherman; Newman on A. J. Crandall. There were other editions of this book with similar material.

Life and Times of Nathan Bangs, Abel Stevens, 1863. Bishops Asbury, McKendree, Emory, Hedding.

Burning and Shining Lights, Robert Steel, 1864.

Reminiscences, Historical and Biographical, Henry Boehm, 1866, Bishops Asbury, George and McKendree.

The Western Pulpit, R. F. Shinn, Sermon by Bishop Bascom, 1866.

Recollections of Itinerant Life, George Brown, 1866. Bishops McKendree, Hedding, Bascom.

Centenary Conv., Boston, 1866, B. B. Russell. Bishops Simpson and Peck.

Centenary Album, G. C. M. Roberts, 1866. Bishop Asbury and pioneers.

The Prodigal Son, W. M. Punshon, 1868. Amer. Ed. preface by Bishop G. Haven.

Indiana State Convention, 1870. Appreciation of Bishop R. R. Roberts.

Connecticut Methodist Convention, 1870. Systematic Support, Bishop Goodsell.

Sacred Memories; Annals of Deceased Preachers, W. C. Smith, 1870. Bishops Janes, Clark and Foster.

State Convs., N.Y., 1870 and 1871; N.J. 1870, Addresses by Bishop Peck.

Sunday Half Hours with the Great Preachers, Ed. M. L. Simons, 1871. Bishops Thomson, Simpson, Ames and Fowler.

Memorials of Methodism in Virginia, W. W. Bennett, 1871-1878. Bishops Asbury, Coke, George, Whatcoat, Early.

Stayed on God, Memorial to Alfred Cookman, 1872. Appreciations by Bishops Simpson and Foster.

Our Excellent Women, Preface, G. P. D. (issosway). Bishops Peck, Bascom, Clark, 1873.

Ingham Lectures, 1873. Bishops Clark, Foster and Thomson.

Days of Power, George Hughes, 1874. Bishops Simpson and G. Haven.

Life of Alfred Cookman, H. B. Ridgaway, 1875. Intr. by Bishop Foster.

Fraternal Camp meeting Sermons, Round Lake, 1875. Bishops Janes, Simpson, Kavanaugh, E. O. and G. Haven, Peck, Foster, Doggett.

Methodism and the Centennial of American Independence, E. M. Wood, 1876.

Memorial Addresses for Bishop Janes. News reports 1876. Bishops Scott and Simpson, M. B. C.

Western Cavaliers, A. H. Redford, 1876. Bishops McKendree, Roberts, Andrew, Emory, Waugh, Morris, Bascom, Kavanaugh.

Popular Errors of the Roman Catholic Church, Ed., J. H. Chambers, 1878. Bishops Marvin and Bowman.

Cyclopedia of Methodism, Matthew Simpson, 1878.

Golden Dawn, or Light on the Great Future, J. H. Potts. Brief quotations from Bishops Morris, Clark, Foster, Simpson, Thomson, Foss, Hamline, Warren, Hurst, Vincent, Ninde etc. 1880.

The Wesley Memorial Volume, J. O. A. Clark, 1880. Bishops Simpson, Foss, McTyeire, Pierce, E. O. Haven, Newman, Wightman, Haygood.

Second Iowa State Convention, Burlington, 1881, addresses, Bishop Hurst.

Sermons by Southern Methodist Preachers, T. O. Summers, 1881. Bishops Pierce, Wightman, Parker, Granbery, Paine, Kavanaugh, O. P. Fitzgerald.

The Battlefield Reviewed, Landon Taylor, 1881, Sketch of Bishop C. C. McCabe.

Fifty Years and Beyond S. G. Lathrop, Items by or about Bishops Newman, Ninde, G. Haven, Morris, Janes, 1881.

The Bishops and Missions, Missions & Missionary So., J. M. Reid, 1882.

Heroic Methodists of the Olden Time, Daniel Wise, 1882. Thomas Coke, "The Prince of Missionaries."

Lives of Methodist Bishops, T. L. Flood and J. W. Hamilton, 1882.

Methodism and Literature, F. A. Archibald, 1883.

Christian Educators in Council, Comp. and Ed. J. C. Hartzell, 1883. Bishops Hamilton, Hartzell, Fowler, Newman, Walden. In 1888 a book with the same title described two Conferences of Christian Educators.

Proceedings of the Centennial Methodist Conference, 1884, ptd. 1885. Bishops Fitzgerald, Foster, Fowler, Galloway, Granbery, Hamilton, Hendrix, Vincent.

People's Church Pulpit, Ed. J. W. Hamilton, 1885. Bishops Simpson, Vincent, Newman, Mallalieu, Foster, Hamilton.

The Early Schools of Methodism, A. W. Cummings, 1886. Bishops Coke, Asbury, Ames, Clark and others.

Representative Methodists, R. R. Doherty, 1888. Many brief sketches.

Memorial of Philip Embury, National Assoc. Local Preachers, 1888. Bishops Janes and Simpson.

The Kansas Methodist Pulpit, J. W. Anderson, Comp. Bishop Ninde, 1890.

Centennial of the Methodist Book Concern, 1890. Bishops Anderson, Cranston, Foss.

Holiness Miscellany, Bishop Foster and others, 1890.

Centennial of Canadian Methodism, 1891. Bishops Reynolds, Alley, Philander Smith, James Richardson, Carman.

Interdenominational Sermons, Old John St. Church, Ed. W. W. Bowdish. Bishop Andrews, 1891.

Boston Homilies, Sermons by Bishops Bashford, J. W. Hamilton, McDowell and Thirkield, c. 1891 etc.

Onward, Christian Soldiers, Mary Lowe Dickinson, 1892. Bishop Berry's Account of the Epworth League, with portraits of Methodist bishops.

Centenary Cameos, O. P. Fitzgerald, 1893. Bishops Coke, Asbury, McKendree.

Great Missionaries of the Church, C. C. Creegan, 1895.

A Symposium on Scriptural Holiness, Ed. W. T. Hogg, 1896. Bishops B. H. Roberts, Hart, Coleman, Sellew, and B. R. Jones.

Eminent Methodists, O. P. Fitzgerald and C. B. Galloway, 1897. Bishops McTyeire, Pierce, Kavanaugh.

Methodist Episcopal Pulpit, Michigan Conf., Bishops Berry and Vincent, 1898.

Echoes from Peak and Plain, T. H. Beardsley, 1898. Bishops Moore, McIntyre, McDowell, Cranston and Warren.

Student Missionary Appeal, International Student Volunteers, 1898. Bishops Ninde, Oldham, Lambuth.

Makers of Methodism, W. H. Withrow, Canada, 1898. Bishops Coke, and Asbury.

Manual of Christian Ethics, O. J. Perrin, 1898. Intr. Bishop Ninde.

Our Elder Brother, E. P. Tenney, 1899. Bishops Hendrix and Vincent. J. H.

Scriptural Sanctification, J. R. Brooks, 1899. Intr. Bishop Tigert.

Garnered Sheaves, W. I. Fee, 1900, Bishops Asbury, McKendree, Soule, Morris, Ames, Thomson, McCabe.

A Clergyman Hints, The Modern Funeral, W. P. Hohenschuh, 1900. Bishop Mitchell.

Ecumenical Missionary Conference, New York, 1900. Bishops Hurst, Thoburn, Oldham, McDowell.

Pennsylvania State Convention, Harrisburg, 1900, Bishops Foss, Smith, Neely.

Missionary Issues of the Twentieth Century, 1901. Bishops Hendrix, Thoburn, Granbery, Atkins, DuBose, Hoss, Galloway, Lambuth, A. W. Wilson, Tarboux.

Drew Sermons, Ed. E. S. Tipple, First Series, 1901, Bishops Anderson, Burt, J. E. Robinson. Second Series, 1907, Bishops Burt and Anderson. Third Series, 1910, Bishops L. B. Wilson, Anderson, Nuelsen.

Chosen Vessels—Pentecostal, J. O. McClurkan, 1901.

The Open Door, Cleveland Missionary Convention, 1902. Bishops Anderson, Fowler, McCabe, D. H. Moore, Hartzell, Thoburn, Foss, Bashford, Oldham, H. W. Warren, McDowell, Locke.

Memorial Addresses, 1903. On Bishop Foster, Bishops Merrill and Mallalieu; on Bishop Hurst, Bishops Foss and Fowler. Brochure.

The Fatherhood of God, A. Lincoln Shute, 1904. Intro. by Bishop Merrill.

The Wesleyan Advocate Pulpit, 1904 and after. Bishops Galloway, Tigert, Seth Ward, Kilgo, McCoy, Ainsworth, Fitzgerald, Hoss, Hendrix, Morrison, Granbery, Candler.

Methodist Pulpit Series, 1904, ff. Bishops Foss, Anderson, Luccock, Mitchell, M. S. Hughes, Quayle, etc.

The Birth of Methodism in America, Comp. J. S. Reynolds, 1905. Addresses of Bishops Simpson and Janes, dedication Embury monument erected by National Local Preacher's Assoc. on 100th Anniversary of Embury's death, at Cambridge, N.Y., 1873.

Old Baltimore Conference, J. E. Armstrong, 1907. Bishops Coke, Asbury, McKendree, George, R. R. Roberts, Soule.

Centennial of Missouri Methodism, Eds. M. L. Gray and W. L. Baker, 1907. Bishops Hendrix, Marvin, Key, McMurry, Fitzgerald, Selecman.

The Call of God to Men, Laymen's Missions, 1908, Bishops A. W. Wilson, Hendrix, Candler.

Eloquent Sons of the South, Eds. Graves, Howell and Williams, 1909. Bishop Haygood on "The New South."

Korea Quarter Centennial Documents, 1910. Bishops Cranston and M. C. Harris.

The Illumined Face, William Valentine Kelley, 1911. Bishops Simpson and Ninde.

Memorial Sketches, N. Ala., W. T. Andrews, 1912. Bishop McCoy on T. W. Reagan. Bishop McCoy's father, Rev. W. C. M.

The Methodist Episcopal Church and the Civil War, W. W. Sweet, 1912. Two addresses by Bishop Simpson.

Militant Methodism, Convention Methodist Men, Indianapolis, 1913. Bishops McDowell, Nuelsen, R. E. Jones, Blake, Nicholson, Oldham, Anderson, McConnell, Hughes, E. H., Stuntz, Welch, Birney, Shepard, Quayle.

Second General Missionary Conference, Methodist Episcopal Church, South, 1913, Bishops Atkins, McCoy, Mouzon, Waterhouse, Oldham, Murrah, Hendrix, Lambuth.

God's Heroes Our Examples, Missionary Book for India, 1914. Bishops Warne, Thoburn, Chitambar, Badley.

The Pacific Northwest Pulpit, Comp. Paul Little, 1915, Bishops Cooke and Leonard.

New England Convention of Men, Ed. E. C. E. Dorion, 1915. Bishops J. W. and F. E. E. Hamilton, McDowell, L. B. Wilson, E. H. Hughes, McConnell, Thirkield, Nicholson, Blake, Oldham, Birney, Henderson.

Lodestar and Compass, Franklin E. E. Hamilton, 1915. Bishops Cranston, McDowell, Franklin and J. W. Hamilton.

The Challenge of Today, First Ohio Convention of Methodist Men, 1915. Bishops Anderson, Nicholson and Stuntz.

A Working Conference on Union of America Methodism, 1916. Bishops Cranston, Hamilton, J. W., Denny, R. E. Jones, Thirkield, Hendrix, Nicholson, McConnell, J. M. Moore, Blake.

Book of Devotions, 1916, General Conference. Bishops Cranston, Berry, J. W. Hamilton, McDowell, Bashford, Burt, L. B. Wilson, Anderson, Nuelsen, Quayle, Lewis, Hughes, Bristol, Stuntz, Henderson, Shepard, Leete, Thirkield, Cooke, McConnell, Welch, Nicholson, Leonard, Oldham.

Who's Who in American Methodism, Carl F. Price, 1916.

Better Things, Pennsylvania Convention of Methodist Men, Ed. C. F. Armitage, 1916. Bishops Cranston, F. Hamilton, Blake, Bickley, Fisher.

Asbury Centennial, General Conference, 1916, Pub. 1917. Bishops Berry, Bristol, Leete.

History of the Methodist Episcopal Church in Mexico, J. W. Butler, 1918. Bishops Simpson, G. Haven, Joyce.

Joint Commission on Unification, Baltimore, and Traverse City, 1918. Followed in 1920 by two other volumes, with records of that date.

One Hundred Years of Progress, Commemoration of the Methodist Book Concern in the West, Ed. C. W. Barnes, 1920. Bishops Anderson and Leete.

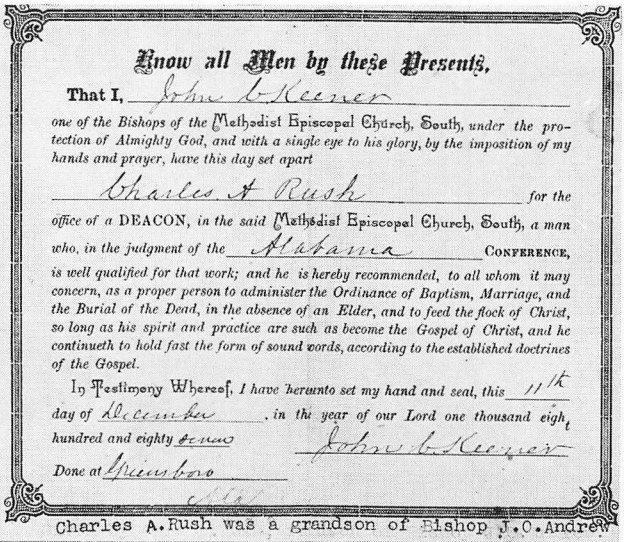
Unification and What Is Wrong with Unification, pamphlets, 1920. Bishops Cranston, J. W. Hamilton, Hartzell, Leete, Quayle, R. E. Jones, Cooke, W. A. C. Hughes.

Eminent Men I Have Met, S. A. Steel, 1925. Bishop Doggett.

The Francis Asbury Monument, 1925. Bishops J. W. Hamilton, Cannon, McDowell, R. E. Jones.

NOTABLE ORDINATION CERTIFICATES

Charles A. Rush, by Bishop Keener; Bishop Ninde by Bishop Simpson; Bishop Hart by Bishop B. T. Roberts.



Know all Men by these Presents,

That I, John C. Keener

one of the Bishops of the Methodist Episcopal Church, South, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart

Charles A. Rush for the

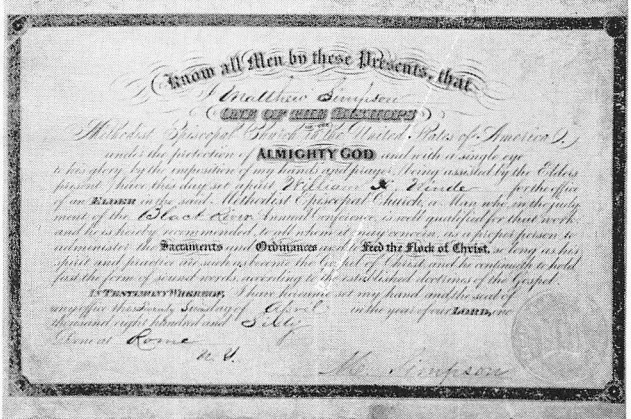
office of a DEACON, in the said Methodist Episcopal Church, South, a man who, in the judgment of the Alabama CONFERENCE, is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the Ordinance of Baptism, Marriage, and the Burial of the Dead, in the absence of an Elder, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this 11th day of December, in the year of our Lord one thousand eigh[t] hundred and eighty seven

John C. Keener

Done at Greensboro

Charles A. Rush was a grandson of Bishop J. O. Andrew



Know all Men by these Presents, that

I Matthew Simpson

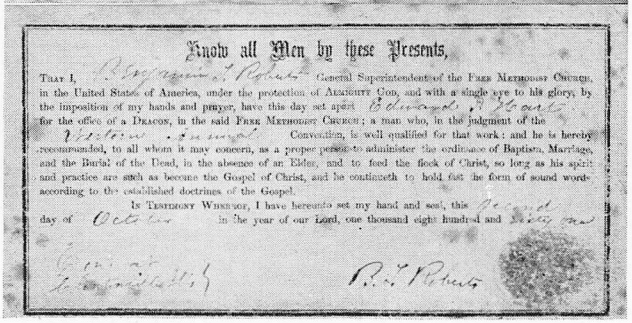
(Here insert Christian name or names)

Bishop of the Methodist Episcopal Church in the United States of America, under the protection of ALMIGHTY GOD and with a single eye to his glory, by the imposition of my hands and prayer, being assisted by the Elders present, have this day set apart Wilbur F. Goode for the office of an ELDER in the said Methodist Episcopal Church, a Man who, in the judgment of the Black River Annual Conference, is well qualified for that work, and he is hereby recommended, to all whom it may concern, as a proper person to administer the Sacraments and Ordinances and to Feed the Flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words according to the established doctrines of the Gospel.

IN TESTIMONY WHEREOF, I have hereunto set my hand and the seal of my office this twenty Sunday of April in the year of our LORD, one thousand eight hundred and Sixty

Done at Rome

M. Simpson



Know all Men by these Presents,

That I, B. T. Roberts General Superintendent of the Free Methodist Church, in the United States of America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart Edward A. Hart for the office of a Deacon, in the said Free Methodist Church; a man who, in the judgment of the Western Annual Convention, is well qualified for that work: and he is hereby recommended, to all whom it may concern, as a proper person to administer the ordinance of Baptism, Marriage, and the Burial of the Dead, in the absence of an Elder, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words according to the established doctrines of the Gospel.

In Testimony Whereof, I have hereunto set my hand and seal, this Second day of October in the year of our Lord, one thousand eight hundred and Sixty one

B. T. Roberts

Speculating in Futures, L. E. Lovejoy, 1927. Bishops Simpson and Ninde.

The Chronicle of a Century, Ed. Lorne Pierce, 1929. Bishop James Richardson.

Modern Apostles of Faith, C. F. Wimberly, 1930. Bishops Taylor, Joyce, Simpson, Marvin, Thoburn, Lambuth, Candler.

The Top Sergeant, W. L. Duren, 1930. Bishops Coke, Asbury, Whatcoat, McKendree.

The Romance of American Methodism, Paul N. Garber, 1931. Bishops Coke, Asbury, McKendree, etc.

Symposium on Revivals, C. V. Fairbairn, 1931. Intro. Bishop Griffith. Bishops Pearce, Candler, Zahniser, Fairbairn.

Ecumenical Methodist Conferences, including 1931, 6 Volumes:
First Conference, 1881. Bishops Simpson, McTyeire, H. W. Warren, Ninde, A. W. Wilson, Newman, Walden; London. Second Conference, 1891. Bishops Fowler, Galloway, Hoss, A. Coke Smith, Hartzell, O. P. Fitzgerald, Foster, Keener, Newman, Foss, A. W. Wilson, Carman, Ninde, J. W. Hamilton, Oldham, Lambuth, Hendrix, Hurst; Washington.

Third Conference, 1901. Bishops Galloway, Hurst, Hartzell, Hoss. C. W. Smith, A. W. Wilson, Cooke, Bristol, Tigert, J. H. Vincent, J. W. Hamilton, I. B. Scott, Mitchell, Granbery, Lambuth, Burt; London.

Fourth Conference, 1911. Bishops Hoss, Hendrix, Ainsworth, DuBose, Luccock, Burt, Walden, Lewis, Cooke, Nicholson, Nuelsen, Carman, McConnell, Denny, Candler, J. W. Hamilton, Welch, Quayle, F. Hamilton, Mitchell, Stuntz, A. W. Wilson; Toronto.

Fifth Conference, 1921. Bishops Nuelsen, J. W. Hamilton, Ainsworth, Leete, Usaki, Boaz, Holt, Mouzon, Blake, Straughn, Cannon, Flint; London.

Sixth Conference, 1931. Bishops McDowell, Candler, McMurry, J. M. Moore, Leete, Ainsworth, Melle, A. J. Moore, Leonard, Mouzon, Keeney, Dobbs, Selecman, McConnell, Akazawa, A. F. Smith, Holt, Broomfield, Pascoe, Flint, Welch; Atlanta.

The Dawn of American Methodism, Richard Pyke, 1933. Bishops. Coke, Asbury, Whatcoat, McKendree.

The Book of the Sesqui-Centennial of American Methodism, Ed. F. M. Liggett, 1934. Bishops Richardson, Straughn, Kern, J. M.

Moore, Leete, Hughes, Ainsworth, McConnell, Mouzon, Mead, Oxnam, Holt, Cushman, R. E. Jones, Broomfield, McDowell, Waldorf.

Forward Together, National Methodist Educational Conference, 1936. Bishops Selecman, Oxnam, Kern, Flint.

The Trail of the Circuit Rider, W. L. Duren, 1936. Bishops Coke, Asbury, etc.

Sermons by the Sea, 1938, Bishops Leonard, Kern, Hughes.

What Happened at Aldersgate, Bicentennial at Savannah, 1938. Bishops Holt, Cushman, Straughn, Selecman, J. M. Moore, Leete, Kern, A. F. Smith, Darlington, Ed. E. T. Clark.

Master Workmen, R. R. Blews, 1939. Lives of Free Methodist Bishops.

Episcopal Address to European Conferences, 1939. Bishops Nuelsen, A. J. Moore, Wade, Melle.

Jubilee Booklet, Half a Century in India, 1942. J. W. Robinson, by Bishop Badley and others.

Teachers of Drew, James R. Joy, 1942. Sketches by Bishop Welch of Drs. Buttz, Tipple and Soper.

Prominent Personalties in American Methodism, C. T. Howell, 1945.

Miscellaneous Pamphlets. Collected by Thomas Harwood, bound, n.d., M. B. C. Bishop Thomson, The Confederated Republic of Israel, orginally published, 1863.

Bishop Morris, Semi-Centennial Sermon, 1864.

Bishop Hurst, The Success of the Gospel and the Failure of the New Theology, 1886.

Pulpit and Platform, Ed. in part, B. F. Dickhaut. Bishops Hendrix Nuelsen, J. H. Vincent. n.d.

Histories of the Methodist Churches and of the work of Methodism in various lands. Histories and Reviews of Methodist Conferences, state organizations and regional activities. General Conference Journals, Year Books, biographical collections, Who's Who and similar compilations. These works, often published under secular auspices, frequently contain accounts of the deeds and sayings of Methodist bishops.

Methodist Review Biographies. It has not been the plan to go into the magazines and Church papers with this bibliography. That

field is almost inexhaustible, and much of the material was either hastily prepared or of immediate value only. The two Methodist Reviews, New York, 1818–1930, and Nashville, 1847–1931, published through the years brief accounts of deceased bishops. Among these sketches, usually written by able and careful contributors, are the following, furnished for this paragraph by Dr. James R. Joy, Secretary of the New York Historical Society:

Bishop Coke, by Daniel Curry; Bishop McKendree, by G. G. Smith; Bishop George, by Samuel Luckey; Bishop Hedding by D. W. Clark; Bishop Morris, by E. Wentworth; Bishop Hamline, by D. P. Kidder; Bishop Bascom, by W. H. Milburn; Bishop Levi Scott, by J. A. Roche; Bishop Simpson, by H. B. Ridgaway; Bishop O. C. Baker, by C. Adams; Bishop Clark, by E. O. Haven; Bishop Thomson, By G. R. Crooks; Bishop W. L. Harris, by J. M. Buckley; Bishop Wiley, by W. V. Kelley; Bishop Taylor, by E. R. Dille; Bishop Spellmeyer, by G. W. Smith; Bishop Bashford, by E. D. Soper; Bishop Bickley, By G. B. Burns.

The Southern Reviews have, among others: Bishop Andrew, by W. T. Scott; Bishop Pierce, by J. W. Hinton; Bishops Hendrix, by A. F. Smith; Haygood, by H. M. Du Bose; Atkins, by E. B. Chappell; Murrah, by A. F. Smith; Parker, by C. B. Galloway; Lambuth, by W. W. Pinson.

Abundant Life in Changing Africa, Among contributors, Bishops Booth and W. J. King, 1947.

METHODIST BISHOPS

WORKS WHICH RELATE TO THE EPISCOPACY AND POLITY OF METHODISM

Apostolic Church Government Displayed, James Wilson, 1798.

Reasons for Protesting Against the Methodist Episcopal Church, pamphlets, James O'Kelly, 1798–1800.

Reply to Apology (O'Kelly), N. Snethen, 1800.

Methodism Vindicated, William Thacher, 1803.

Methodist System Annihilated, Elijah Norton, 1812.

Scriptures on Doctrines and Discipline, or Methodism Exposed, anon, Utica, 1812.

Truth Vindicated, John Ffirth, 1814.

On Church Government, Lorenzo Dow, 1816.

A Vindication of Methodist Episcopacy, Nathan Bangs, 1820.

Absurdities of Methodism, S. Pelton, 1822.

Timothy's Address to the Junior Bishop (Hedding), 1826, also in Recollections of Itinerant Life, George Brown, 1866.

Appeal to the Methodists, 1827; Narrative and Defence of the Methodist Episcopal Church, 1828; The Economy of Methodism Illustrated and Defended, 1852, Thomas E. Bond, M.D., the latter work containing also the Appeal and Defence.

Finishing Stroke-High Claims of Ecclesiastical Sovereignty, Asa Shinn, 1827.

A Brief View of the Government of the Methodist Episcopal Church, W. B. Evans, 1827.

A Defence of Our Fathers and of the General Organization of the Methodist Episcopal Church, 1827, and The Episcopal Controversy Reviewed, an unfinished manuscript ed. by his son, Robert, John Emory, 1838.

The History and Mystery of Methodist Episcopacy, 1827; Defence of the Truth, 1829; Letter on Episcopacy, 1850, Alexander McCaine.

A Cry from the Wilderness, Lorenzo Dow, 1830.

An Exposition of the Late Controversy in the Methodist Episcopal Church, S. K. Jennings, M.D., 1831.

Essays on Lay Representation and Church Government, Nicholas Snethen, 1835.

An Original Church of Christ, Nathan Bangs, 1837; rev. 1840.

Address on Duties of President of Annual Conference and Its Rights, Elijah Hedding, 1837.

The Polity of the Methodist Episcopal Church in the United States, G. W. Musgrave, 1843.

A Plain Exhibition of Methodist Episcopacy, Asahel Bronson, 1844.

Examination of the Anti-American Government of the Methodist Episcopal Church, pamphlet, Stephen Lovell, 1844.

Church Government, Orange Scott, 1844.

Methodism—Its Special Character, Sketches and Incidents, Abel Stevens, 1845–47.

A Discourse on the Administration of the Discipline, Elijah Hedding, 1845.

Congregationalism and Methodism, Z. K. Hawley, 1846.

Review of Z. K. Hawley's Book, W. C. Hoyt, 1846.

An Essay on Church Polity and a Vindication of the Ecclesiastical System of the Methodist Episcopal Church, Abel Stevens, 1847, and later.

Ecclesiastical Polity of Methodism Defended, Francis Hodgson, 1848.

Episcopacy and Slavery; Reply to H. B. Bascom, George Peck, 1848.

The Polity of Methodism, J. S. Inskip, 1851.

Compendium of Methodism, James Porter, 1851, 1875 and later.

Government of the Methodist Episcopal Church; Reply to Dr. Bond, J. W. Huff, 1852.

History of the Methodist Episcopal Church, or Episcopal Methodism As It Was and Is; Book 1, History; Book II, Doctrines; Book III, the Polity of Methodism; Book IV, Institutions and Statistics. P. D. Gorrie, 1852.

The Pastoral Office in the Methodist Episcopal Church, J. H. Wythe, 1853.

Tribute to Our Founders (Methodist Protestant), W. P. Shinn, 1854.

A Guidebook to the Administration of the Discipline, O. C. Baker, 1855.

The Great Iron Wheel, or Republicanism Backwards, J. R. Graves, 1855.

Discussion of Methodist Episcopacy, E. J. Hammill and S. Henderson 1856.

The Great Iron Wheel Examined, W. G. Brownlow, 1856.

Popular Objections to Methodism Answered, Daniel Wise, 1856.

Primitive Episcopacy, M. M. Henkle, 1857.

The Constitutional Powers of the General Conference, W. L. Harris, 1860.

A Methodist in Search of the Church, S. Y. McMasters, 1862.

Church Reconstruction, Letters of C. F. Deems and Mr. Moran to Bishop Elliott, 1865.

Non-Episcopal Methodism Contrasted with Episcopal Methodism, T. H. Colhouer, 1869.

A Manual of the Discipline of the Church, South, H. N. McTyeire, 1870 and later.

Manual of Methodism, Bostwick Hawley, 1869.

Letters to T. A. Morris and Rev. J. M. Mather, 1871.

Methodism and Its Methods, J. T. Crane, 1875.

Discussion of Methodist Episcopacy and Administration, Methodism and the Centennial of American Independence, E. M. Wood, 1876.

The Methodist Protestant Manual, John Paris, 1878.

The Episcopacy, in Life and Labors of Bishop Marvin, D. R. McAnally, 1878.

Ecclesiastical Law, with Especial Reference to the Jurisprudence of the Methodist Episcopal Church, Henry and Harris, 1878, rev. 1887.

Supervisory System and Polity, M. L. Scudder, 1880.

The Methodist Armor (The Church, South), H. T. Hudson, 1882 and later.

A Digest of Methodist Law, S. M. Merrill, 1885 and later.

The High-Churchman Disarmed, W. P. Harrison, 1886.

Beams of Light on Early Methodism in America, G. A. Phoebus, 1887.

Of Making the Appointments, pamphlet, James Porter, 1887.

Principles of Church Government, with Special Application to the Polity of Episcopal Methodism, W. H. Perrine, Ed. J. H. Potts, 1887.

The Relation of Episcopacy to the General Conference, W. L. Harris, posthumous, 1888.

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Perils in the Economy of Methodism, John A. Roche, M.D.

Difficulties of Methodism Obviated, H. Tarring, reply to a Presbyterian.

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Does the Bible Provide Two Classes of Bishops? pamphlets, J. L. Smith.

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Abel Stevens reported that a catalogue of works that have been published in refutation of Methodism was printed by an Anglican in 1846, containing three hundred eighty four items, and not complete. Of course many of these were incompetent, prejudiced and negligible. Part of them related to differences of doctrine rather than to organization or polity. The list above probably represents the principal contentions of disputants as to Methodism, as well as those of defenders.

Histories of Methodism should be added to this exhibit, especially the more important ones: Lee, Stevens, Bangs, McTyeire, Buckley, Atkinson and the Methodist Protestant works, which say much about the episcopacy; Bassett, Williams, Drinkhouse, Davis. Histories and Manuals of the Discipline and ritual, judicial decisions and episcopal rulings are valuable, among them R. Emory, D. Sherman, Merrill, etc.

QUOTATIONS FROM UNPUBLISHED LETTERS

BIOGRAPHICAL GLIMPSES FROM EPISCOPAL CORRESPONDENCE

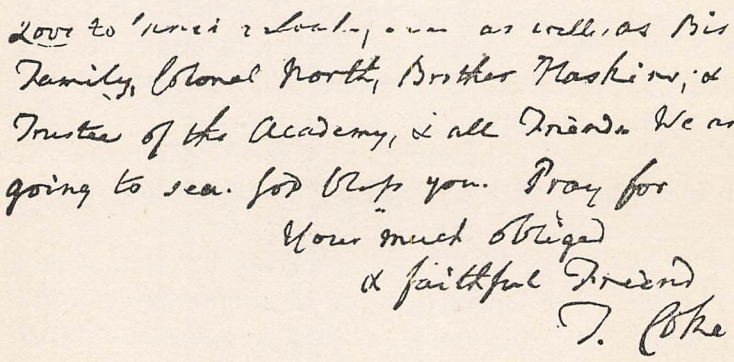
It has been for many years the habit of the compiler of this book to save the more interesting and important letters which came to him from persons of prominence, and especially from leaders of the Church. Friends who learned about this trait sent communications which they received. Finally an effort as a collector brought much material of this nature from many sources. Together with writings of persons in all walks of life the collection thus begun and made contains somewhat more than 3000 letters of Methodist bishops. A little honey, chosen here and there, has been dipped from this jar of rich preserves for the purpose of the present publication. The citations made, brief as they are, will be found sufficient, perhaps, to indicate the instructive and inspirational quality of a type of literature which should not be allowed to perish, but should be accumulated for the use of biographers and historians. Is it not likely that letter writers are often more natural, genuine and instructive than are those who compose formal books?

The duties, cares and distractions of episcopal experience, as well as its personal joys, trials and sorrows, are indicated in the quite unsystematic selections from the correspondence of bishops which are presented here. Many more of these writings might have been quoted, but some of them are as yet too personal or confidential for public perusal. A large number of letters addressed to myself are preserved in the collection, but it has seemed best to make almost no use of them. The same is true of correspondence of living members of the episcopal fellowship, which may prove later to be of special interest. The quotations following are in the order of episcopal election. It may be added that some of the bishops are not represented in these pages because their letters which I now have are not of as general or perhaps as timely interest as are most of those which appear in the following pages.

METHODIST BISHOPS
QUOTATIONS FROM EPISCOPAL LETTERS

Thomas Coke

"On the Delaware Bay, June 4, 1804. Very dear Friend: (Identified by internal evidence as Rev. George Roberts, about to move to Baltimore.) I have inclosed a letter to Brother Wells, or your successor, which I request the favour of you to present to him, when he takes your place. I *insist* on your accepting a set of my Commentary. You will give me pain if you do not grant me this favour. We are just going to sea, God bless you. Pray for your much obliged and faithful Friend, T. Coke."

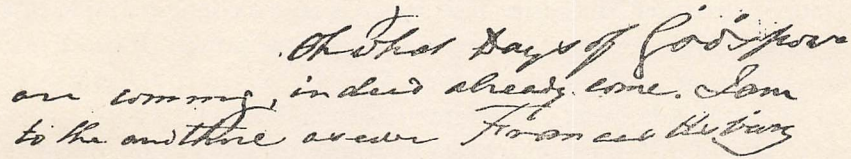

Love to Mrs. Roberts & children as well as Bishop Family, Colonel North, Brother Haskins, & all the Trustees of the Academy, & all Friends. We are just going to sea. God bless you. Pray for
Your much Obliged
& faithful Friend
T. Coke

Francis Asbury

It has been said that sign manuals betoken character. A signature of the Founder of American Methodism is presented on page 20 which indicates the best Asbury penmanship. As the Bishop became older and when he was overworked, or unwell his writing naturally became less firm and legible.

An Asbury letter written at Pipe Creek, August 22, 1801, contains two items of historical interest. One of these confirms the fact that the vast labors of our Apostle of democratic Christianity were at times attended by weariness and depression of spirits, despite which he pressed on with his extended travels and his unremitting toil. He says, "I have my drooping seasons, but still I must go till I can go no more. 'Take no thought for tomorrow.' I wish to be more attentive to my Lord's voice."

In the other memorable passage of the letter under consideration, Mr. Asbury refers to the wonderful results which had not long before attended the work of William McKendree in the "Western country." He had received "good news from Cumberland. McKendree's farewell meeting held from Saturday till Monday without any interruption; 40 souls converted and no prospect of the meeting being ended when Br. McKendree came away." The closing exclamation of this letter is, "Oh, what days of God's power are coming, indeed already come."



The thought of Francis Asbury and his army of plain but earnest associates recalls the fact that James Hamilton Lewis, no Methodist, but one of the best read students of history in the United States Senate, in which body he represented the State of Illinois, once asked a preacher friend of mine. "Do you know that it was Methodism that made ours a democratic country?" The surprised Methodist leader then listened with much interest while Senator Lewis dipped into the early history of America and showed that the forefathers not only came from aristocratic and monarchic nations but from lands whose ecclesiastical organizations were bound by similar restricted forms of government and tradition. The Catholic and English churches, for example, he asserted, were institutions ruled by privileged officials and systems, while the Calvinistic bodies taught predestination and election. Into this general situation came the itinerant Methodist preachers. They went everywhere from the Atlantic westward, bearing the good news of human freedom and responsibility, and of salvation and opportunity for every individual and class of human beings. This doctrine caught fire, not only in its own following but generally, and even in the older churches. In view of such beliefs and sentiments, especially as inculated by Methodists, it became impossible for the independent government of the United States to adopt or revert to aristocratic manners and methods. It was compelled by its own ideals and desires to become permanently democratic.

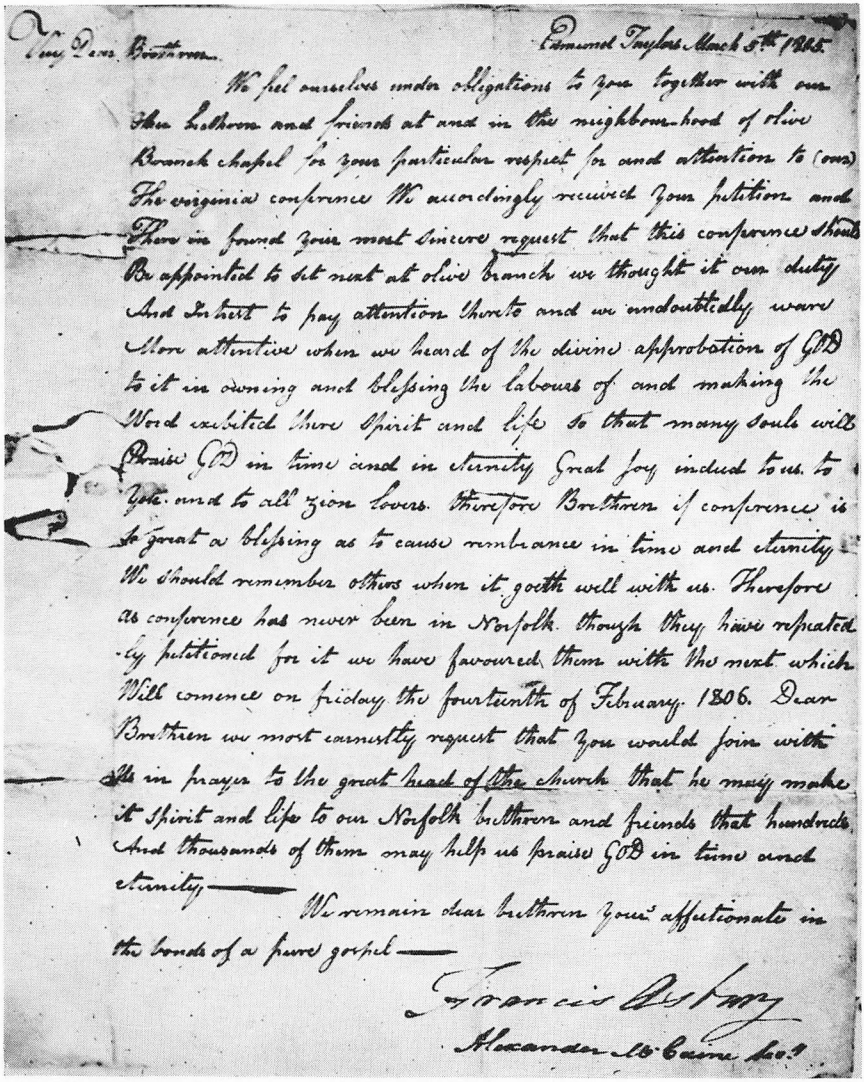
So much for the views of an eminent Democratic statesman and scholar. As for Asbury his adherence to the new country when other English preachers ran back home and his refusal to accept episcopal office on the appointment of John Wesley without a vote of his associates stamp his ideology and action as sincerely liberal and popular.

It has seemed to me to be good to print here a photograph of an interesting letter signed by both Bishop Asbury and the Secretary of Virginia Conference, in session 1805, a favored associate of the bishop, Alexander McCaine. This letter is an excellent example of a diplomatic and very courteous refusal to grant a request. It came into the Collection at the suggestion of Mrs. C. W. Turpin from Miss Lucy Gray Kendall, both of whom are descendants of Edward Dromgoole, one of Asbury's preachers, to whose ordination he refers in his Journal, Vol. III, p. 446, and by whom this letter was preserved.

Joshua Soule

A letter of Bishop Joshua Soule which descended to his great granddaughter, Miss Florence Teague, bears testimony to trials which attended early episcopal experience, even at the time of a very important meeting. The writer addresses Mrs. Soule from the seat of the General Conference held in Columbus, Ga., May 5, 1854. "I arrived here Saturday afternoon. Traveling in the cars wearied me very much. I took cold riding at night and in the rain—had an attack of asthma, but am now almost entirely free from it. I am alone, and as age advances I feel more *lonely* when you are absent from me. I have been alone in the chair of the Conference today. Bishops Andrew and Capers have not arrived, and I have no certain information of the cause of their absence or when they will arrive. Bishop Paine is present, but sick and unable to leave his room. It seems necessary that the Conference should 'Strengthen the Episcopacy.' I have organized the Conference today. The secretaries and all the standing committees are appointed, and tomorrow the important business will commence in *good earnest.* But very few of the members are absent. At present all appears to be peace and harmony." This Conference did what Bishop Soule indicated to "My dear Sarah" they ought to do, namely, "strengthen the Episcopacy," by adding to its enfeebled group George Foster Pierce, John

LETTER FROM VIRGINIA CONFERENCE TO OLIVE BRANCH CHAPEL



My Dear Brethren

Edmund Taylors March 5th 1805

We feel ourselves under obligations to you together with our
other brethren and friends at and in the neighbourhood of olive
Branch chapel for your particular respect for and attention to (our)
The virginia conference We accordingly received your petition and
There in found your most sincere request that this conference should
Be appointed to sit next at olive branch we thought it our duty
And interest to pay attention thereto and we undoubtedly were
More attentive when we heard of the divine approbation of God
to it in owning and blessing the labours of and making the
Word exhibited there Spirit and life so that many souls will
Praise God in time and in eternity Great joy indued to us to
Zion and to all zion lovers. therefore Brethren if conference is
so great a blessing as to cause rembrance in time and eternity
We should remember others when it goeth well with us. Therefore
as conference has never been in Norfolk. though they have repeated-
-ly petitioned for it we have favoured them with the next which
Will comence on friday the fourteenth of February. 1806. Dear
Brethren we most earnestly request that You would join with
Us in prayer to the great head of the church that he may make
it Spirit and life to our Norfolk brethren and friends that hundreds
And thousands of them may help us praise God in time and
eternity——

We remain dear brethren Your affectionate in
the bonds of a pure gospel——

Francis Asbury

Alexander McCaine Jun.r

Early and Hubbard Hinde Kavanaugh, all able and useful leaders of the Church.

Elijah Hedding

A letter which came to the Methodist Bishops' Collection from Mrs. J. D. Woolworth, Shreveport, La., granddaughter of one of the founders of Texas Methodism, Littleton Fowler, was received by the latter from Bishop Elijah Hedding. Evidently Mr. Fowler had appealed to the Bishop to help him man his work. He was a member of the Mississippi Conference, but his appointment was Superintendent of mission efforts in the entire territory which then was the Republic of Texas. The communication quoted in part here was addressed from Lansingburgh, N.Y., November 5, 1839, and is sent to Superintendent Fowler or to the President of Mississippi Conference at Natchez, Miss. Particular details are given of attempts to obtain preachers for Texas and of the difficulties faced by some who were willing, if possible, to free themselves for the adventure.

Bishop Hedding says, "There is a brother Burnham in the Troy Conference (a good and useful man) who wishes to go after the next Troy Conference session, provided he can be a missionary in Texas. Of this I cannot assure him, but I think he will go and risk it."

"I feel," says the writer of this encouraging message, "the importance of having more suitable men for the work in that new country, but there are many difficulties connected with their going from this country, the distance, the climate, family connections, the call for men for foreign missions, the numerous and loud calls for strong men in this country."

"Go on with all your heart," is the episcopal charge, "do all the good you can, and God will open the way to supply that new field with laborers."

Early limitations of pastoral tenure are indicated in a reply to a question of Henry J. Fox, which Bishop Hedding sent from Poughkeepsie, New York, March 26, 1851. "I do not know that the bishops have any established rule on the subject of which you inquire. In such matters we go by the dictates of common sense, so far as we are capable. I do not know what the bishop may think who will preside at your Conference, but to me it seems, that after a preacher

has been in one station a year and nine months, to station him there another year would be a breach of the rule of discipline. Affectionately Yours. E. Hedding."

James Osgood Andrew

Bishop James Osgood Andrew, referred to in Bishop Soule's letter, finally arrived at the General Conference and continued his active labors. But in 1868 there was a Conference at which he was not present, for he wrote to another bishop in December of that year, on the stationery of the Troup House, Selma, Alabama, "I have been anticipating with much interest my visit to the Montgomery Conference. Came home expecting to go, and find no boat. I am quite unwell this evening, and am reluctantly compelled to give it up and go to bed. I deeply regret it, but must yield to necessity. Love to the preachers. God be with you."

The division of American Methodism, happily healed after nearly a century of separation, seems to one who reads the history of the General Conference of 1844 objectively to have been brought about by a collision of conscientious responsibility with impatient idealism, unwilling to heed an appeal of the bishops for reasonable delay. Two letters which are filed together with papers relating to Bishop Andrew contain interesting sidelights upon Methodist history. One is from the late Doctor William H. LaPrade of Georgia. It says, "In the General Conference of 1934 at Jackson, Mississippi, I presented from the floor a substitute for a report of the Committee on Episcopacy which was adopted by the Conference. This substitute appears in the last Discipline of the Church, South, as paragraphs 121 and 122. This legislation was the first in the Church which involved the position that a General Conference had the right to retire a bishop for inacceptability—a position which of necessity was stoutly opposed by Southern delegates in 1844 in the case of Bishop Andrew. I was a roommate of W. P. King, editor of the Christian Advocate at Nashville, and after the paragraphs I wrote were adopted I remarked to him that it was a queer turn in history for a 'step-great-grandson' of Bishop Andrew to introduce such legislation. He replied that he would touch on that in his paper, and I strictly charged him that it should not be mentioned, since in the long debate no one had referred to the historic connections of

the legislation, and to bring out anything in the Advocate about Bishop Andrew might lead to discussions that would impede Unification. The legislation of the Uniting Conference, based on a paragraph in the Plan of Union, preserves this principle in the Methodist Church."

The attitude of the descendants of James Osgood Andrew toward the unity of Methodism is further illustrated in the remarks of his grandson, Dr. Charles Andrew Rush of Alabama, recently deceased, at the last General Conference of the Church, South, at Birmingham. By request of the compiler of this volume the substance of the very helpful statement of Dr. Rush is preserved in his own handwriting. From this the following is quoted: "I am the grandson of Bishop James O. Andrew, and when the vote for Unification was announced I felt that he was rejoicing over the fact. Perhaps more than anyone else he deplored the division."

John Emory

At the time of the British Wesleyan Conference of 1820 there was serious feeling in Canada, reflected also in England, because of conflicting relations between the Canadian churches which were attached to American Methodism and those of close English ties. The General Conference in the United States met earlier in the same year and requested the episcopacy, if practicable, to send a delegate to the British Conference at their next session in July, and to furnish him with the necessary instructions. Accordingly, John Emory of Baltimore Annual Conference was selected by Bishops McKendree, George and Roberts to undertake this mission as the first delegate from America to British Methodism, and to do what he was able to create more amicable relations in North America and to bring British Methodism into clearer understanding of the attitude and activities of the Methodist peoples in the United States. How well his task was done the records attest, as does a letter signed by Jabez Bunting, Richard Watson and Joseph Taylor.

An historic note, addressed from the Conference Room in Liverpool, August 4, 1820, and signed J. Emory, instituted a useful plan of better understanding between Old and New World Methodisms. This brief message which lies before me now, says: "I was requested by the editors of our books in New York to propose a regular ex-

change of Minutes, Magazines, Missionary reports and notices and all new and original works published by the European and American Methodists from their respective book-rooms. If you think it a proper subject to be mentioned we would be happy to know if it meets the approbation of the Conference." The suggestion was promptly presented and Resolution 6 of the decisions of the British Conference is to the effect "That there shall be a regular exchange," and so forth. It is more than probable that the influence of this arrangement had much to do with the calling in 1881 of the First Ecumenical Methodist Conference and with the happy Methodist fellowship of the past century and a quarter.

Beverly Waugh

Whether or not handwriting is an index of character, that of Beverly Waugh well comports with a painstaking attitude towards life and duty. Not only was this good man one of the better scribes among Methodist bishops, but as a faithful overseer he gave thought to the problems of church leadership in a day of conflicting ideas concerning church government and polity. Consecrated in 1836, after two decades of service he had not wearied in well-doing. As senior Bishop he wrote his associates from Baltimore, September 15, 1855, as follows:

"Bishops Morris, Janes, Scott, Simpson, Baker and Ames: Beloved Colleagues, When we closed our meeting in this city, some months since, it was agreed to hold our next meeting an open question to be determined by the 'signs of the times,' with respect to our common Methodism. These clearly indicate that we shall have agitation at our ensuing General Conference on various subjects, especially on the vexed question, the training of Ministers in a manner variant from the former method. Also, a change in the rule regulating the period of pastoral appointments and changing the time to which it may be extended. Lay delegation into our General or Annual Conferences, or into both, will be mooted. It is desirable that the General Superintendents should confer together, exchange their opinions and compare their views, and harmonize if practicable, on all these points, so as to meet the coming exigencies and to be prepared to think, speak and act alike on all such grave questions as will involve the deepest interests of the Church. For these and other reasons which

I will not detail now, I am inclined to the expediency of meeting some time in November or December. Please inform me at your earliest convenience if you think such a convocation should be sought and when. Yours respectfully and affectionately, B. Waugh."

A letter of Bishop Waugh to Doctor Henry Slicer of Baltimore, whose daughter gave it to the Collection, again affords evidence of the writer's careful consideration of problems. He says with respect to the readmission of a former member into Baltimore Conference, "Although I think he could and would be useful as an Itinerant Minister, yet I should not advise his coming forward for readmission, for the following reasons: 1. He is too old to resume such labors. This indeed he seems to be apprised of, as his note, after he had written his letter, indicates. 2. He would, in all probability, be disappointed by not receiving such accomodation in his appointments as he would look for. 3. If he should fail in his application for readmission, it would very much afflict him. Of his success or failure in such an application you can, better than I, form a judgment. 4. In such a location as Washington, he might be as useful as elsewhere, the remnant of his days. Yours affectionately, B. Waugh."

All the autographs of Bishop Waugh which have come into my hands are signed as above.

Thomas Asbury Morris

The late Dr. Heber D. Ketcham once wrote me, "I remember Bishop Morris well—in fact, I watched over him alone the last night he lived. My father sent me up to help Mrs. Morris and the bishop in any way I could."

The letters of Bishop Morris disclose official and friendly relations with Matthew Simpson covering many years. He writes him in 1845 asking that he send certain Conference reports to New York so that his Minutes of Indiana Conference may be complete, and he says, "May grace, mercy and peace attend you and yours." He writes him in 1864 about the care of certain southern churches within his field of Episcopal service. And when the Simpson household was grievously afflicted he writes: "Bishop Simpson and Family, Dear Christian Friends: I this morning read the announcement of the death of your dearly beloved Charles, and hasten to express the deep

sympathy of Mrs. Morris and myself with his bereaved Father, Mother and Wife, Sisters and entire family. Charles was a noble young man and of very great promise, 'Death loves a shining mark.' But he is now 'where there is no more death, neither sorrow nor crying,' waiting to receive you as you may be severally called to follow. Please accept the prayers and condolences of Mrs. Morris and of yours sincerely."

The collection of episcopal letters from which those quoted here are taken contains many expressions of grief because of afflictions which have come into lay and clerical families, as well as into those of bishops. Bishop Morris was one of those into whose own home came enough sorrow to give him a tender appreciation of the woes of others.

Leonidas Lent Hamline

Bishops have other responsibilities than those of their work in the Church. It is remarkable how many of them, though pressed by constant official duties, have succeeded in doing their part in caring for the interests of their families so that their children have been most creditable in training and conduct. It is possible at this moment to give a long list of children and grandchildren of bishops whose character and usefulness have been exceptional. Some now living hold positions of distinction and of honor. It is needless to say that chief credit for this belongs to the grand women whom the bishops married and who have reared their sons and daughters. However, particularly in the case of boys, it has usually been necessary for their fathers to take some pains, especially when their sons left home, with respect to the influences by which they were to be surrounded. A letter of Bishop Hamline, written to President Matthew Simpson of Indiana Asbury University, December 19, 1845, indicates a determination not to allow lack of thoughtfulness on his part to permit his son to fall into unfortunate associations. In the case of the very few bishops whose sons have gone wrong it seems rarely, if ever, to have been the fault of their parents that they have not turned out well.

Omitting a few sentences which are quite personal, the solicitous father says: "My son, Leonidas, will be the bearer of this letter. To put him in a family where he cannot have careful and efficient control exercised over his moral behavior and religious habits will not

do. I will hope, however, that Providence will open the way before him, and will there rest it for the present. Leonidas has studied Latin, *Greek a little* and the sciences perhaps more. He lacks application. He gave up Greek a few months ago, and is reluctant to try it again. I doubt if he can make any progress in it. He is more fond of Natural Sciences than anything else. If you could draw his attention to the Languages and graduate him I should be glad. But I leave it with you and the Faculty to choose his studies and direct him in them. His morals and religion are all my concern. I am willing, if need be, that he should know very little; but I have an extreme solicitude that he should be a Christian. Should Leonidas be permitted some little privileges in the laboratory is might save him from temptation elsewhere. The blessing of the Lord be upon you and the institution. Affectionately, L. L. Hamline."

The youth Leonidas became a physician and a son of his was an attorney in Evanston.

Edmund Storer Janes

Young preachers meet many difficult problems. The careful caution with which they may be advised is illustrated by a letter which Bishop Janes wrote in 1851 to Henry J. Fox. Mr. Fox was then thirty years of age. Later he became pastor of important churches and a member of the faculty of the University of South Carolina. He was one of those thoughtful persons who have saved interesting correspondence for the benefit of posterity. The Bishop wrote him on June 19 of the year mentioned, "I have received a letter from Br. Hill in which he states that you had written to him asking for authority to give certificates and transfer members form the old to the new society. No one but your Presiding Elder can give you that authority. He can do it if he judges best. I think it might be more prudent for the Presiding Elder to give the certificates himself, if he can attend to it. As there is no preacher in charge the Presiding Elder has the right to act as preacher in charge of the station. Allow me to express a hope that great prudence and much care will be exercised in this matter, that no jealousy or ill feeling may be produced. I am very desirous that the organization of a new church in Hartford should be without any of the unpleasant consequences so often attendant upon such

events. I am occupying the chair of Conference and can write no more. Wishing you all blessings, I am, Yours fraternally."

A page from an autograph album contains a quotation written for an attractive young woman, Rose M., daughter of the celebrated Doctor A. L. Cooper of Vermont Conference, whom I knew as the wife of the Rev. George O. Howe: "Favor is deceitful and beauty is vain but a woman that feareth the Lord, she shall be praised." This bears the signature Edmund S. Janes, and it shows that the good bishop had advice for young women as well as for young men.

A letter to Rev. Andrew J. Hunt in 1856 expresses the following excellent conviction, "Important as education is, if gained at the expense of health, it is paid for too dearly. Religion first, health second, education third. That is my estimate."

William Capers

Before my eyes as I write is the original of the long and remarkable letter of William Capers, written to Mrs. Capers from New York as the bishop was about to embark for England to represent American Methodism at the British Conference. The date is June 23, 1828. If this document had not been published in the autobiographical part of Wightman's Life of William Capers it would be here in full. Let it be noted, however, that the sense of inability in his own strength to measure up to the requirements of his assignment which many others similarly commissioned have felt was that of Bishop Capers also. "Most truly I feel that I am not sufficient for these things; but blessed be God there is ample sufficiency even for me in Christ Jesus, my Lord. To Him and Him alone I would look for aid." The opening portion of this letter does not appear in the book cited. As it may seem a bit delicious, let it be stated that he writes about the people who have entertained him before his departure. He declares that the good lady of the home "is more than one of a thousand. When young she must have been very handsome, but she is getting in age and I am inclined to think that northern ladies are apt to wither sooner than those of the south, while the reverse is true of the gentlemen. She possesses the meekest spirit imaginable, is always pleasant and happy in her manners; and is truly sanctified. You know her daughter. She is very like her mother, but not quite fashioned on so high a model. They seem to delight to serve me."

Then follows the remainder of the letter as printed, except for the final salutations, "Kiss my dear children for me. Give my love to the preachers and all. Your affectionate husband, W. Capers."

There was a little trouble in getting passage home and Doctor Capers' letter from Liverpool, October 7 of the same year, closes with these sentences: "Alas that I missed the ship Nimrod, and it is now so late, so very late before I can get a ship to Charleston. May God bless my passage safely to you and keep you and my dear children in health and comfort till I again shall be happy in your embraces. Your most affectionate and faithful husband, W. Capers." A footnote says, "My health has always been very good since I left home."

Henry Bidleman Bascom

To Littleton Fowler, one of the three first Methodist missionaries to the Republic of Texas, 2nd October, 1844, Dr. Bascom wrote, "I take great pleasure in commending to your friendly notice and Christian regards, the bearer of this note, *Brother Fields,* who by regular transfer from the Kentucky Conferences goes to Texas in the character of a *missionary*. Brother Fields is every way worthy of the confidence and support of the church in Texas, and I shall be glad to learn, that he is kindly and encouragingly received among you, as a *'true yoke-fellow'* in the common service of the ministry. I bid you all 'God speed.' Truly and affectionately, H. B. Bascom."

Levi Scott

Even the largest collection of letters written by eminent men contains few such delicious epistles as one that was penned by Bishop Levi Scott at Great Falls just before he began his presidency there of the New Hampshire Conference. This missive of April 25, 1858, was sent by the bishop to his grandson, William L. Scott, who at the time was six and a half months old. There are four closely written pages which in part are as follows: "To Willie L. Scott, Esq.—why not? The title implies no particular office or dignity, but is given in courtesy to all gentlemen, even though newcomers as you yourself are, who are distinguished by no more specific title. You will therefore please not be fastidious, nor shrink from the distinction, as though it were above your deserts. For I assure you that many gentlemen bear it who are far less worthy of it.

"You have never seen this beautiful land of hills and stones and live Yankees, nor have you, I suppose, heard much about it. And yet I suppose you have seen, heard and know quite as much about it as many who have been in the States a very much longer time. Well, I just wish to say to you that I arrived today at this place and have cozy but comfortable quarters. As you have kept your eye upon my track as fully as many others, you may know as well as they that this is my last place of sojourn before I return home, and that when I leave here I shall come like a streak straight home.

"You may tell mother, should you feel so disposed, that I was glad to learn that she was improving in health. I must exhort you, as a particular favor to her, that you relieve her, as far as you can, of all heavy burdens. Should you stroll around to grandmother in any of your evening walks, you may say to her and to your two aunts that I am as well as common. Finally, avoid all wry faces, even though the times should be hard, and do not be too much affected by any changes that may happen in regard to yourself. Should you think of it, give my best love to pa and all enquiring friends, and be sure to accept a large share for yourself. Now crow! Very truly, L. Scott."

The writer's memory of William L. Scott, to whom this letter was written and who many years afterward was his host at a Conference session, is that of a man of high business repute in Wilmington, of fine character and of very courteous and pleasing personality. Another notable grandson, Sylvester D. Townsend, Chairman of the Board of Wilmington Trust Company, provided me with a copy of the Life and Times of Levi Scott, D.D., by his son-in-law, Dr. James Mitchell.

One of the letters furnished the Collection by Miss Ethelwyn J. Maloney, great great granddaughter of John Lattomus, half brother of Bishop Scott, was written to him from Easton, January 31, 1827. The uncle of John, Rev. James Lattomus, was a preacher who died very early but was a member of one General Conference, 1800. There he introduced a resolution, of course not adopted, directing all Methodists to manumit their slaves within a year, wherever State laws permitted this. The appointment of Levi Scott in 1827 was Dover, and his letter says, in part, "I have just received your letter of the 14th and feel disposed to answer it on the spot, notwithstanding I have lately written three to your neighborhood, to you, Brother

Thomas and Brother N. Pardon me if I relate a little anecdote. It is said of C. Wesley that when antinomianism began to stalk abroad boldly to a degree alarming to the friends of orthodoxy, he gave it a most determined opposition. On one occasion, when declaiming against this miserable doctrine and its propagators, he observed that 'an antinomian might be known by the badness of his temper.' A gentleman arose in the congregation and exclaimed, 'You lie, sir! Mr. W. only returned, 'Ha! I have drawn out Leviathan with a hook! The largest part of the first page of your letter is taken up with a semi-complaint because of my silence, to which I shall answer, Ha! have I drawn out Leviathan with a hook—a hook of silence? Circumstances caused me to drop it out at the side of the boat, and I am glad that it caught you—the first of September to the last of November and not one letter from one of you."

When he gets down to the serious side of life, Mr. Scott wrote John Lattomus, "You tell me that you have a prospect of a revival amongst you. Glory be to God for it. My dear brother, if my prayers will help you in the least you shall have them. May our gracious God sway his glorious sceptre and turn many from darkness to light. Our societies generally appear in good shape."

The conscientiousness of Levi Scott is witnessed by several letters referring to business matters. About a purchase of some property he wrote the owner in a letter of January 14, 1849, "Remember, if I buy, I do not want the land one dollar under price." As to a bequest of some farm property he says to his nephew, a joint legatee, "I suggest that we each appoint a man and they appoint a third to make the valuation."

Chief Justice Charles B. Lore of Delaware in the "History of Odessa," an address which he gave in 1901, contained in a booklet now before me, refers to Bishop Scott as the "Appoquinimink plow boy" who became "the head and front of a great denomination." The Chief Justice mentions his conscientious thoroughness, the fact that he spent much time in private prayer, and he confirms the view of his kindliness indicated in the letter to his infant grandson, saying that he walked among his country neighbors with unaffected modesty; all loved him."

That the approach of the great conflict which drenched our land with blood during four years of domestic war greatly distressed

Bishop Scott is seen in the concluding paragraph of a letter to Doctor Henry Slicer, December 10, 1860: "We are fallen on troublous, indeed perilous times in Church and State. The foundations of society seem to be on the eve of breaking up. A strange infatuation rules the hour. God of our Fathers, be merciful to us;"

Matthew Simpson

Doctor Clarence True Wilson, who was entrusted by the daughters of Bishop Simpson with his literary remains, told the writer with apparent regret that before he knew that I would want them he had placed the Simpson trunk of letters and papers in the Congressional Library. Someone may be able to disentomb them later, but this may not be easy. However, certain letters, ordination certificates and clippings escaped this summary action.

It is not generally known that Matthew Simpson and Ulysses Simpson Grant were cousins. The one received the name Matthew and the other Simpson from similar sources and a certain Matthew Simpson was an uncle of both. It is said that the trunk above mentioned contains the following account of an historical episode: "When General Grant was dismissed from the army by his Commander-in-Chief, General Halleck, he wrote to Bishop Simpson as follows, 'Dear Cousin: General Halleck, my Chief, has dismissed me from the Army. I'm out. What would you advise me to do?' Upon receipt of that letter Bishop Simpson took the train to Washington to see President Lincoln. He said to him, 'Mr. President, the Government is responsible for the dismissal of a man from the Army who never yet has lost a battle by a man who never yet has won a battle.' The next day Grant was not simply reinstated, but he was given Halleck's place."

Bishop Simpson's careful advice as an administrator is evidenced in a brief letter in 1875 to James H. Potts, pastor at Plainwell and in later life the stalwart editor of the Michigan Christian Advocate. "There is no law for receiving a person into full connection without six month's probation. But if your official members are satisfied that the conditions have been virtually met, and she can be recommended by her leader, I have no thought that your administration would be called in question. Our administration must always have some discretion. Praying God's blessing upon you. Yours truly, M. Simpson."

April 14, 1876, a letter to Mrs. Simpson indicates a situation which at that time was giving the Church some concern. The Bishop had just left New England Conference which he reported as "very radical, but treated me with great courtesy. I think they feel very friendly. I supposed you could see in the 'Herald,' I mean 'Zion's Herald,' the report of Conference doings. Warren, Clark, Rice, Cummings and McKeown were elected delegates. All are radical on the eldership, but profess loyalty to the episcopacy. Not an unkind word was said as to the office or powers. Thus far matters have passed pleasantly here (Lebanon) but there is some opposition to the eldership. Bishop Merrill is at Cincinnati unable to attend Conferences and Bishop Wiley is sick in Boston. Either Bishop Haven or I must attend Maine Conference. Think he will. Affectionately as ever."

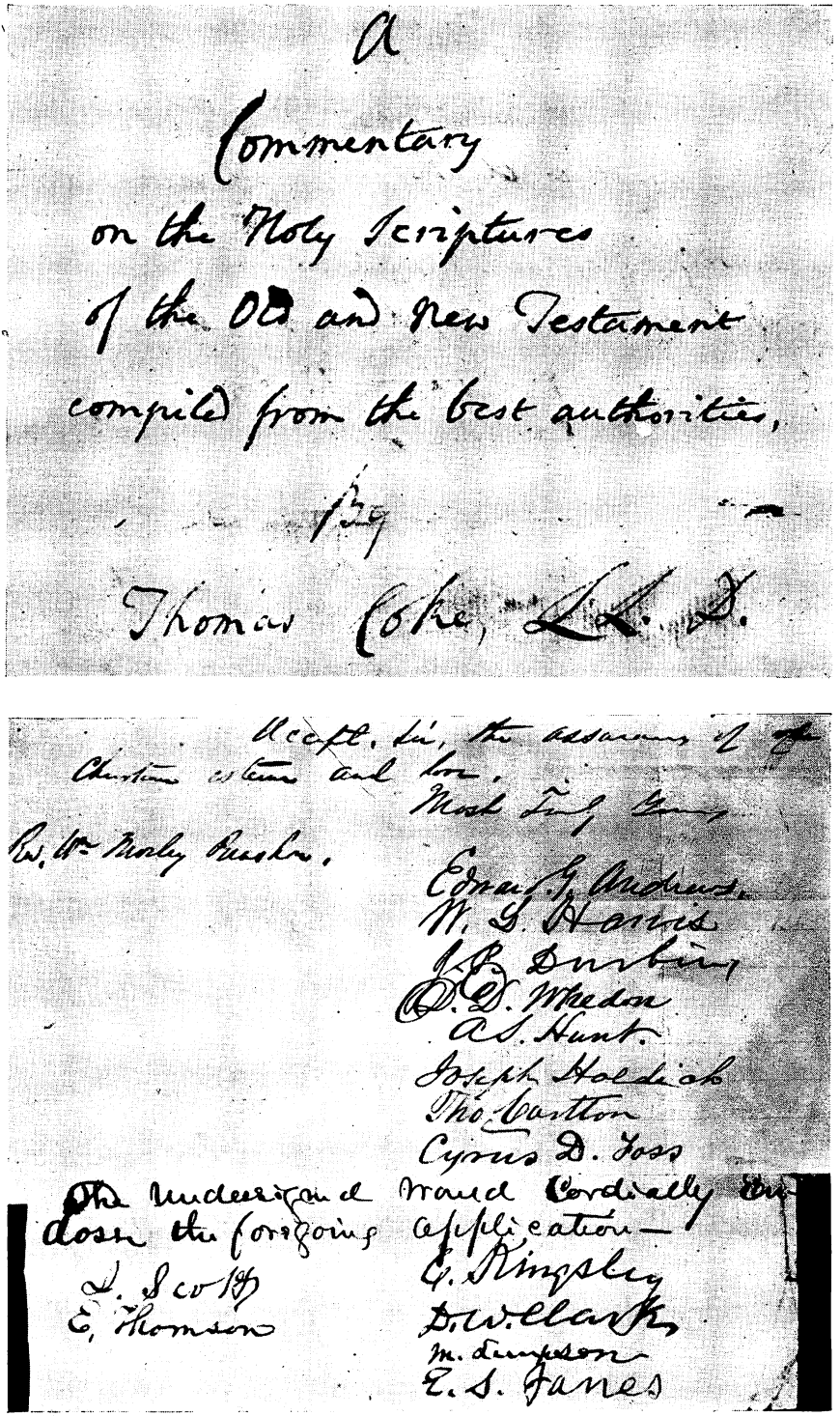
For many years Simpson's Cyclopedia of Methodism has been a standard work, very frequently consulted. The care taken by the author in preparing his manuscript for this general account of the history, institutions and chief personalities of the Church is indicated by a letter, of June 15, 1877, to one of the leaders of the Church, South, the name of the addressee missing, "Rev. and Dear Bro.: I am editing a Cyclopaedia of Methodism to be published by Messrs. Evarts and Stewart of this city. I am very anxious that the church statistics should be accurate and that they should embrace every branch of the Methodist family. I wish to procure in all the cities and larger towns the following items: 1. The year when Methodist services were introduced. 2. The year of building first church edifice or of rebuilding. 3. The year of building of each and every Methodist church, whether Methodist Episcopal or Methodist Episcopal, South, Methodist Protestant, African or other. 4. In the Methodist Episcopal Church the Minutes furnish every item as to leadership, property and Sunday Schools. So also the African Methodist Episcopal Church. But the Methodist Episcopal Church, South, does not publish in the General Minutes the value of church property, nor do other branches of the Methodist family, as the Methodist Protestant or the African Zion, publish detailed statistics. 5. Please procure me these items—members, Sunday School scholars, value of property and any items of church interest in your place. With high regard." What a slavish job it must have been to write with one's own hand such letters as this to all the chief centers of the United States. The portly volume

and its definite contents indicate how well this undertaking was accomplished.

Osman Cleander Baker

Bishop Baker's scrapbook contains many facts concerning his life and experiences, a good part of which are in his own handwriting. Under an old engraving of Wesleyan Academy, Wilbraham, Massachusetts, he says, "I was converted at the Wesley Academy Boarding House, March 14, 1828; baptized by Dr. Fisk by immersion in the small pond south of the Seminary, April 13, 1828; joined the Methodist Episcopal Church on trial, April 14, 1828; greatly blessed at Stony Side, April 15, 1828; received into full connection in the Church, November 8, 1828." In the same methodical way the clippings, resolutions and other contents of this revealing record of a busy life are interspersed by orders of service in which he participated, penned by the bishop himself. The book also contains lists of dates, places and texts connected with Conference, missionary, dedication and ordinary sermons which he preached in various parts of the country. One sermon only appears in full. Most of the letters are of other persons written to himself. The entire volume constitutes a historic treasure and a convincing memorial of life work.

Several of Bishop Baker's letters indicate the friendly consideration of one who as the author of the well-known Guide Book to the Administration of the Discipline might be supposed to have been somewhat reserved and formal. One of these is an urgent appeal for funds written in behalf of a building effort being made by the church at Keene, New Hampshire. Another is a cordial appeal to Doctor A. L. Cooper to consent to return to Vermont from Wisconsin. A letter written to the trustees of General Biblical Institute at Concord, later removed to Boston, when after five years of service there he was elected to the episcopacy, should be cited in this connection. Following the statement of resignation comes this closing word, "I trust I never shall feel any less interest in the cause of Biblical learning than I have felt while associated with you. I appreciate and it gives me great pleasure to acknowledge the kindness with which I have been treated by you. Please accept my grateful acknowledgments and permit me through you to express my high regard to my former colleagues in labor and my earnest desire for their personal and professional prosperity."



Signatures of Invitation to Doctor W. M. Punshon to speak in the United States

It has sometimes occurred, and a century ago hardships of travel and other conditions brought this about more often, that a bishop appointed to preside over a session of an Annual Conference was physically unable to keep his assignment. August 27, 1853, Bishop Baker wrote the members of the Ohio Conference at its session in Lancaster, as follows, "Dear Brethren: I deeply regret that in the providence of God I am unable to be present at the session of your Conference. Soon after my return from the Erie Conference I was violently attacked with fever. I am now, through the divine blessing, slowly improving but in such a state of health as not to justify leaving home at present. I had anticipated much pleasure in forming an acquaintance with members of the Ohio Conference, but He who has called us to the great work of the ministry disposes of His workmen according to His pleasure. May divine wisdom guide you in all your counsels, and brotherly kindness and the peace of God rule all your hearts. If no Superintendent is present I desire that the Conference elect a President from among the Presiding Elders, believing that this course will be more satisfactory to the Conference than for a Superintendent so little acquainted with you to appoint one. I am, dear brethren, your fellow laborer in Christ. Affectionately."

Edward Raymond Ames

Another letter of introduction illustrates the missionary spirit of Methodism. It was sent from Indianapolis, November 28, 1853, by Bishop Ames. The address is to "Rev. H'y. Slicer," (mentioned elsewhere), "Dear Brother: Allow me to introduce to your acquaintance Rev. J. S. Prescott, a member of Wisconsin Conference and Agent for the Lawrence Univeristy. He visits Washington with the hope of making some arrangement with the Gov't. for the education of some Indian youth. He will be obliged to you for an introduction to some of the public men and for your friendly counsel, etc. He is a *true man* and *worthy of confidence*. We are all well. Yours truly, E. R. Ames."

Among ordination certificates written and signed by Bishop Ames and preserved in the M. B. C. are those of Doctor A. B. Leonard, distinguished Missionary Secretary and father of Bishop A. W. Leonard, issued at Pittsburgh Conference in 1862 and of Rev. M. S.

Leete, father of the compiler of these records, issued at Detroit Conference in 1861.

A note written from Baltimore, August 4, 1877, to Doctor Charles H. Fowler, says, "My good friend and brother: 'To the breach once more.' I think you must come away from your sanctum long enough to visit Emory Grove camp once more. You have no better friends than those you will meet there, and such friends and such works as need your presence are well worth attending to. Try and come. The Lord bless you. Yours truly, E. R. Ames." The hand in which this message is written shows distinct contrast to the earlier writings of the bishop.

George Foster Pierce

One of the very human and delightful papers in the Collection which is being shared with the readers of this book is a letter to a lifelong friend, Colonel Richard Malcolm Johnston, by Bishop Pierce. It seems a marvel that this account of the Golden Wedding in the home of Lovick Pierce, Jr., at Sparta, Georgia, in February, 1884—the letter is dated February 7—escaped the hands of the author of the Life and Times of George F. Pierce, who gives a detailed account of the affair. There is first a beautiful introduction. "It is pleasant to know that your Georgia instincts are still strong within you. These are good things to cherish. We were born in a good time, grew up amid glorious environments, and the light of the good old days is shining now in the halls of memory. I spend hours walking up and down—reviewing past scenes—calling back familiar faces and tones, and living over my boyhood and youth. Dick (pardon the slip—the spell of the past is on me) we were honored in our acquaintances, companions and friends. Our associations were of the best. If we are not gentlemen of the finest type, we deserve outlawry. We had a splendid chance to be men, for the glory and inspiration of high examples were always before us."

Then comes the story of the anniversary: "Well, the Golden Wedding has come and gone. We had a good time—delightful. Everybody (and the house was full and over) seemed happy. The occasion proved that there may be festivity, full of soul-life enjoyment, without the fiddle and the dance, or the exhilaration of wine or Ky. bourbon. We made speeches, talked, laughed, ate meats and cakes and

fruits, oysters fresh and pickled and good things generally. My old bride was kissed as freely and with as much gusto as if she had been sweet sixteen. We would all have been happy—nay, happier if you had been there. Well, we closed with praise and prayer and went to rest—composed and blest of God. *It was a good time.* I trust it will do good because people saw and felt that it was possible to be socially happy without folly or sin. Yours in the bonds of Georgia and its memories."

David Wasgatt Clark

Bishop Clark was not only a good businessman and one of the founders of the Union Central Life Insurance Company, but his interest in personal religion may be well evidenced by an appeal at the close of a letter written from New York City, September 7, 1848. The address cannot be given, of course. The Bishop says, "Seek religion, then, in the morning of life, seek it *now,* and God will bless you with his everlasting favor. D. W. Clark."

Another of his letters recommends to J. D. Hunt "Mr. Ferris, a 'reformed drunkard' of New York City," for whom he solicits a place to lecture in the course of an itinerary he was making. Bishop Clark writes this plea from Amenia Seminary.

Edward Thomson

The first President of Ohio Wesleyan University retained his sense of responsibility to that institution when he became Editor of the New York Christian Advocate, as attest, the following: it is from a letter to Doctor B. D. Ames the year before Doctor Thomson's election to the episcopacy. "New York, February 17, 1863, My dear Brother: My connection with the Board of Trustees of O. W. University requires me to spend a part of the month of July in Ohio, but I think I can be with you and preach for you, if you desire, at the time you indicate." A note to Doctor A. J. Kynett, Mch. 18, 1868, indicates careful reluctance, characteristic of one who has been responsible for college faculties, to endorse a person not thoroughly known to him. "I trust he will be able to satisfy all your inquiries."

Calvin Kingsley

A letter of the lamented Bishop Kingsley, whose early translation and burial in Beirut, Syria, was a cause of deep sorrow to the Church,

will find a sympathetic chord in the hearts of Christian parents. It was written January 19, 1869, the year before his going into the beyond, and was to Doctor C. W. Ketcham. "Your note that Frank has joined the church is just received. No letter ever received before has afforded me so much joy. My daily prayer, by night and by day for years, is so far answered. O, that he may be kept 'by the power of God through faith unto salvation.' A note from Frank by the same mail brought the same good news. I have just written to him. My heart is touched by the kindly sympathy your note conveys in relation to our dear daughter, whose recovery, if it please God to assure it, will be like life from the dead. I returned home yesterday with our two daughters living here, and left Mrs. Kingsley at New Castle to take care of Mary. There is good ground of hope that she will recover. Thanking you most heartily for the interest you have taken in Frank, and praying fervently for God's blessing on your family and labors, I am, Yours truly, C. Kingsley."

There is a postscript which says, "It seems as if Mary had been given back to us in answer to the prayers of the Church. Please convey to all our friends our grateful acknowledgments and thanks for an interest in their prayers in a time of sore affliction, C. K."

William May Wightman

Miss Florence Teague, a great granddaughter of Bishop Joshua Soule, who gave me the original from which the following passage is taken, said that she had saved it because it is such a beautiful letter. It was written to Bishop Soule from Southern University, December 31, 1861. The earlier portion of the message conveys the gratitude of the institution for a donation of books made by the Bishop. The younger man, who was himself elected to the episcopacy a little over five years later, says to his good father in the Gospel, "I entertained the hope from what Dr. Murrah (doubtless the father of Bishop Murrah) told me, that we should be honored by a visit from you to our Conference. My wife has a chamber ready to receive you. I was anticipating hours of delightful conversation with you. But when Dr. Summers arrived I found we were to be disappointed. The Conference would have hailed with joy your presence once more among them.

"I trust it may please a gracious Providence to spare you to us at

the next General Conference. It would hardly seem a General Conference to me, if you were not present. I look back through thirty-two years to the day, so full of emotional interest to me, when your hands were laid upon my head in my Deacon's ordination. I bless God, no lapse of time, no change of circumstances, has affected the irrevocable vow I made that day. What I committed into the hands of the blessed Christ—strength, talent, working faculty, life—is still in his hands. To you, who can look so much farther back, how full of fragrant memories must be that long past! How serene the present! How bright the future! How near the dawn of that eternal day.

"May the blessing of our covenant God follow you to the last hour of mortal life, and brighten into the everlasting joy of your Lord! Thus prays, dear Bishop, Yours most affectionately and ever faithfully, W. M. Wightman, Greensboro, Ala."

The M. B. C. contains the handwritten Mss. of Bishop Wightman's address in memory of Bishop Soule. Toward the close of this paper is the following item, "How characteristic was his last message to the Bishop, his colleague, 'Push forward the great work.' We might put that as a motto on all our seals. It reminds us of one of the latest battle words of John Wesley, 'Let us have one more stroke at Satan's kingdom.' "

Holland Nimmons McTyeire

Both Bishops Simpson and McTyeire wrote exceptionally important books. The Cyclopedia of Methodism of the one and The History of Methodism of the other were widely circulated, and are still consulted as authoritative. These two bishops were also alike in their ecumenical outlook. That they desired fraternalism and cooperation on the part of world Methodism is indicated by the correspondence which passed between them with respect to preparation for the First Ecumenical Methodist Conference, held in London, England, September 7-20, 1881. Such a Conference had been proposed in the United States in 1876, and was endorsed by the Wesleyans of Great Britain in 1878. Plans were inaugurated for Methodists of the world to meet at City Road Chapel, London, on the date above named. From Nashville, December 14, 1880, Bishop McTyeire sent the following reply to a proposal of Matthew Simpson, "Today I returned from Pensacola, Florida, and find your letter of Decem-

ber sixth. In reply, after consulting with Dr. Summers, one of our Committee, I beg leave to say that I concur in your suggestion. New York is a suitable place—perhaps most suitable—for the meeting of the American committees planning for the Ecumenical Conference; and any time between January 15 and February 15, 1881. We shall look out for your call and trust that your health will be in best condition for the work." At that time the movement was originated which ultimately led to the Methodist unions on both sides of the Atlantic. Whatever may be said for the claim that the unity brought about in 1932 of the Wesleyan, Primitive and United Methodist denominations of Great Britain was influenced by the successive Conferences and discussions of Ecumenical Methodism it has been remarked by many that the Sixth Ecumenical Methodist Conference, held in Atlanta, Georgia, in 1931, the first of such assemblies held in the southern United States, had much to do with the crystalization of conviction and purpose which in 1939 brought into one the nearly eight millions of members of the Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant Churches. Men of the vision and cooperative spirit of Bishops McTyeire and Simpson are to be regarded as among the early planners of Unified Methodism.

The sidelights of these biographical sketches must bring to view not merely great movements such as the one just considered, but trivial and amusing incidents, which are not, however, without revelations of character. Bishop McTyeire, at the General Conference, Atlanta, 1878, writes to Mrs. McTyeire on May third, "I took tea with Bishop Keener and Mrs. Keener. Christian is also here. Mrs. K. looks feeble. My home is pleasant. Only the two little children are *almost too smart*. Bishop Doggett, in the absence of the master of the house, sits at head of the table. This morning, when little Miss asked for 'side piece' of chicken, Bishop D. dumped into her plate the first piece that came to hand, saying, 'That must do this morning.' The carving had not reached the 'side piece.' " Later, in the Conference session, Bishop McTyeire writes, "Bishop Doggett just came in to read the Episcopal Address which we have been preparing these days. In haste, Affectionately."

Appointment difficulties have always concerned Methodist bishops. The way for possible exchanges often must be prepared by appeals to preachers and people involved. The methods of Bishop McTyeire

are illustrated in a letter to Doctor La Prade, March 8, 1887. He says, "If you should be wanted by Bishop Keener for any work in Baltimore Conference I trust you and wife and boy will be ready to move 'in the midst of the year' without any great inconvenience. Of the matter say little or nothing; it may not come to pass. If I knew your Presiding Elder's postoffice I would write him as to the *contingency*. How to fill your place at Washington, Georgia, he must be on the quiet outlook. Is Dr. Galloway in reach, if needed? The Lord direct Amen." On the edge of the letter the bishop has set down a note which the pastor might use, if necessary. He says, "I know your *people* at W. won't like it; but—the *wants* of *others!!*" On the back of the letter is a still more appealing paragraph for possible use with the local church and signed "M." "We must make our frontier line *strong*. Good, old, trained Methodists like those at Washington, Georgia, will not think themselves undervalued if Baltimore, just now, calls for *their* help."

John Christian Keener

It is a fact that promoters of programs sometimes take liberties with the names of bishops. Also bishops have often had definite ideas as to their own talents and have preferred certain types of service above others. From Ocean Springs, Mississippi, Bishop Keener, June 26, 1893, wrote Doctor W. H. La Prade that he had been in Nashville. "While there," he said, "I saw my name announced as one of the Lecturers secured for the B. Inst'. etc.—Bishops Galloway and Haygood also. I have never been consulted or asked by anyone in regard to the matter. I have my hands already as full of work as I am capable of doing. My deliverances on all themes are generally from the pulpit. I am nothing on lectures, even if I had the time to prepare them. With much love to Sister La Prade, I am very truly, Yours in Christ, J. C. Keener."

To Bishop Hendrix from Carrollton, Louisiana, December 26, 1895, "We are all glad to know that you are home again. I was more than anxious, the cholera and the war, etc., of Japan and China kept me thinking of you. 'All's well that ends well.' I trust that you found all things at home snug and prosperous; probably as much so as if you had been at hand to assist Sister Hendrix.

"I rec'd. a telegram from the Wesleyan body suggesting that our

Bishops join them in a praise meeting for the settlement of the threatened disturbance of peace between the two countries. This trumpery war fuss of Cleveland sounds to me more like a stock venture than like a serious *casus belli.* I replied that as soon as the war cloud was dispersed we would gladly join in the proposed praise union."

Randolph Sinks Foster

A few humanities from the Foster pen run this way. The two first are before episcopal election, 1866 and 1871.

To Doctor A. L. Cooper: "We are back in New York, where we shall be happy to see you both if you ever visit the great Babel. Our return is both pleasant and sorrowful—sorrow for the loss of our country home and friends and joy for the reunion of old and dear friends here. We must try to be content."

To Doctor H. J. Fox: "Added to our manifold sorrows and labors is one which I apprehend you know nothing about—one so great that others are nothing—the long continuing sickness and near death of My Dear Wife. She has continued to sink since our darling's death, and now she is a mere shadow."

To a young girl, Rosa M. Cooper, St. Albans, Vermont, April 28, 1878: "Dear 'Rose' bud, may you ever bloom in 'the Garden of the Lord.' R. S. Foster, Boston."

Isaac William Wiley

Two letters sent by Bishop Wiley to an old friend of my own, Oscar W. Willetts, are characteristic of one who loved China as a boy and man and whose body was laid to rest in Foochow.

The first of these messages, January 2, 1880, is as follows, "I have delayed writing to you, waiting to hear more positively from Dr. Reid. I have now heard, and hereby notify you that you are appointed as Missionary to our North China mission. Your exact field of labor will be assigned, as that of other missionaries, by the annual meeting of the Mission. I desire you to leave for your work as early as possible in the approaching spring, and therefore desire you to place yourself at once under the direction of the missionary secretaries. I will add but little now to this communication, only to hope that you are prepared to make China your field of life labor, and that

God may most graciously bless and preserve you and your wife, and make you a great blessing to the missionary work in China."

Three years later Doctor Willetts received another letter from Bishop Wiley written April 25, 1883. "I received yours of January 27 in good time and was glad to have a letter from you. I wish I had time to write more frequently and fully than I can to each of our missionaries. But in the care of so much of the Church at home and abroad I find I must make my letters short and to the point. I rejoice greatly in your good word about the Mission and the work and am glad to find you so much in the spirit of the work, and that you will so soon be ready to unloose your tongue and enter upon your full task. I rejoice in the harmony, brotherly love and hearty spirit of co-operation which exist in our North China Mission. There is none of our Missions under my care that lies nearer my heart than that of North China, and none for which I am hoping a better future. Our missionary interests are moving well at this end of the line. I think we will have an advance in all the Conferences that have met this spring. I inclose the certificate of your election to orders by the Detroit Conference. I hope you will have a bishop out, to do the ordaining this year. Tell Brother Lowry that I have received his last letter and will attend to it and answer it soon. I wrote to Bishop Bowman to have Le Jui and Chen ta Ying elected elders, and suppose it was attended to, but have not received the certificate yet. My prayers are constant for you all and my sympathies are ever with you in your work."

Stephen Mason Merrill

Quite a number of letters written by Bishop Merrill are in the Methodist Bishops' Collection, but, as in case of some other correspondents, the time as not yet come for publication of these instructive communications. One of his letters upon a matter of law and procedure is both typical of the working of the mind of a great Church lawyer and gives evidence of the considerateness with which he was wont to approach a difficult situation.

This letter is dated, Chicago, July 18, 1893, and says, "Dear brother Sargent: Our law is very defective on the matter of dealing with a Local Deacon or Elder whose character the Quarterly Conference refuses to pass. In my judgment the refusal ought to be fol-

lowed by an investigation as soon as it is practicable after the Quarterly Conference. If no other accusation is presented, that of unacceptability ought to be taken up and formally prosecuted, not with a view to expulsion, but simply with a view to depriving him of his ministerial standing. To refuse to pass his character, and then to fail to prosecute a complaint, is to inflict a penalty or a disability without a trial, which is contrary to all just administration. The law should require this. In fact, if the case were before me for a ruling, I would hold that on the principle of equity and fair dealing the man so left was entitled to a speedy hearing, with opportunity to defend himself against whatever was in the way of the passage of his character. The better way would be to have the complaint formulated before the District Conference met, and instead of refusing to pass his character, be ready and put him on trial before the Conference for unacceptability, if that were indeed the complaint. It is a rare case that one should be left with unapproved character and yet not be put on trial at once. If a man is really unworthy someone ought to be ready to accept responsibility of making it appear. I do not think the *Discipline* contemplates a thing like hanging a man up as to his ministerial character without a formal hearing, but in every case implies that he shall have a hearing, if not at the Conference that first refuses to pass him, as quickly thereafter as possible." As there was no introduction to this statement, so there is no conclusion or personal remark, only "Very sincerely, S. M. Merrill."

A handwritten certificate of ordination in my possession witnesses that on the 19th of August, 1883, Oscar W. Willetts was ordained as Elder by Bishop S. M. Merrill, in Tientsin, China. A manuscript account of Doctor Willetts' experiences and work in China is also in the Collection I have made.

Edward Gayer Andrews

The care of afflicted pastors is one which often engages the interest of leaders of the Church. One whose companion was stricken received this letter of endorsement, September 10, 1888, as he left his appointment. "The Rev. Joseph R. Wood was this day granted a supernumerary relation by the Northwest Indiana Conference. He hopes that by temporary change to another climate the health of his wife may be restored. He bears among his brethren of the Conference

an enviable reputation for purity of character, fidelity in ministerial work, scholarship and usefulness, both as a preacher and pastor. I commend him to any Presiding Elder who may need the services of such a minister. Edward G. Andrews."

The reply of a careful administrator is that of Bishop Andrews to a Superintendent, E. E. Hertzler, who, in 1893, desired to travel abroad. "Dear Brother: At as early a time after my return as is convenient I answer your favor of Jan. 19. I consent, so far as I have power to do so, to your contemplated visit to Europe, on two conditions, viz., (1) That you arrange to hold all the 4th Quarterly Conferences of the year. (2) That you name to me some brother, *agreeable to the District,* whom I may put in nominal charge of the District, to act in any case of emergency. With necessary haste and love, Yours truly."

Henry White Warren

In difficult times courage and confidence are still possible. Writing to preachers, August 12, 1893, Bishop Warren said, " 'Of the times and the seasons ye have no need that I write unto you.' Times like these test the qualities of the Christian minister. First, let us agree that there is no real reason for discouragement. It is only faith that is lacking in business circles. It is as necessary there as in religion. It is our duty to exercise and teach it for all realms. We shall doubtless be called upon to endure hardness as good soldiers, with our people. The more our people suffer, the more need that we sympathize with them and help them, showing those qualities which the world cannot give nor take away. Let no post be deserted. The great Captain depends on us. Yours in labor and love." The copy of this letter which I have is personally signed. Probably all were so subscribed.

The bishop had his own test of adversity, as he wrote Doctor Locke, "I joyfully accept your Christmas greeting—also your sympathy for our losses by fire. They are losses of art treasures gathered in all parts of the world, of 3,000 books in my library, and of home for nine months, till we can reconstruct. But we kept Thanksgiving a few days after, and had abundant occasion to thank God. Cordially yours."

There were many people who thought Bishop Warren always had

plenty of money. Another story appears in a note received September 21, 1894, by W. H. M. "I verily wish I could take the magazine, but have a sort of life and death struggle here, with certain victory ahead. Methodism in Denver cost me $5,000 ($2,000 of which I begged) last year and it cost my wife much more. I must wait for luxuries, while necessities are lacking."

A letter of December 25, 1896, runs thus, "Dear brother: Besides the grace of God and the gift of Jesus Christ these things make me happy today. 1st, I have had a letter from Bishop Goodsell in which he says he has had a close conversation with you. He evidently likes your spirit and expects you to have a great success or a great failure —there will be no medium. I'm glad he likes you. 2nd, your own letter says, 'Bro. Green and I see eye to eye.' Green is a man of prudence and wisdom. With him and you in full confidence and open hearted knowledge, there can be no failure. 3rd, You have grasped the situation fully. Of course the church can build in cheap times only by commencing now, and sell in high times only by keeping it and bridging the interval by their personal responsibility. Good times are coming—we should plan to meet them. In appointing leaders of classes appoint only so many as lead *real* classes and do not incur the suspicion of making them to fill up the Board and Quarterly Conference. My dear brother: it is because I love you and want you to succeed amazingly that I am praying with all my might for you and saying things so frankly. Go ahead, my Joshua. You and God are freely able to possess the land. Cordially, H. W. Warren."

This note of June, 1900, to Doctor Herbert Welch, deserves to be added to the above letters: "Dear brother Welch: I finished a sermon this afternoon on 'Should Ethics and Religion be taught in our schools?' I thought I *did* make a good plea, but I took up your tract, and then I thought I had not done very well. I am always glad to have anyone do better than I can. So I bless you and hope your tract will get where it ought to go. Cordially."

Cyrus David Foss

Rev. J. W. Vickers of Michigan Conference, a nephew of Mrs. Morley Punshon, gave me a large quantity of autographic material, signatures and letters, saved by Mrs. Punshon from the correspondence of the celebrated British preacher and orator. Among other

items were several from this country, including the following addressed to Doctor Punshon as he was on the point of returning to his own country after a five year pastorate at Metropolitan Church, Toronto:

"New York, April 10, 1873, Rev. Wm. Morley Punshon, D.D., Dear Brother: It is a great pleasure to me, on returning from Conference, to learn that we may hope to hear you preach again at St. Paul's before you go back to England. Your many friends in this city will be very glad of this opportunity. I have set apart the morning of the 20th inst. for you, and will announce accordingly. Please drop me a line acknowledging the receipt of this and much oblige, Yours fraternally, C. D. Foss. 289 Fourth Ave."

John Fletcher Hurst

The very numerous letters of Bishop to Mrs. Hurst, now in this Collection, were written from all over the earth. From Friedrichshaven, July 31, 1884, was sent this message: "Carl (The bishop's son, years afterward a United States Consul General) and I have arrived here. I found I could hold this Conference a week earlier than advertised. A week is too much time to throw away. We stopped over at Christiansand, Norway, and took the 'King Olaf' to cross the Skager-Rak. For three weeks the passage has been stormy. The boat generally dances a jig in those waters where the currents meet and the wind howls. We had only a moderate swell. We were met at the dock by the whole of the little Conference. I find a terrible mass of letters. The Conference has been very successful. I have preached or made an address at different points. I shall have no more sea travel before getting to Berlin."

One of the letters says that the writer is very tired of "going around," and another that he is the first of our bishops who have visited Colombo and Kandy, the beauty spots of Ceylon.

March 18, 1885, Bishop Hurst addressed the following from Smyrna, Asia Minor. "My dear Kate: I have just returned from a journey into the interior. I have been 185 miles west of here and have seen the great Ephesus, the ancient Laodicea and Hierapolis. I rode, in addition to the railroad, 25 miles on horseback. This journey will help me in my church history, and I am very grateful to the good Providence which has given it to me. I go to the churches

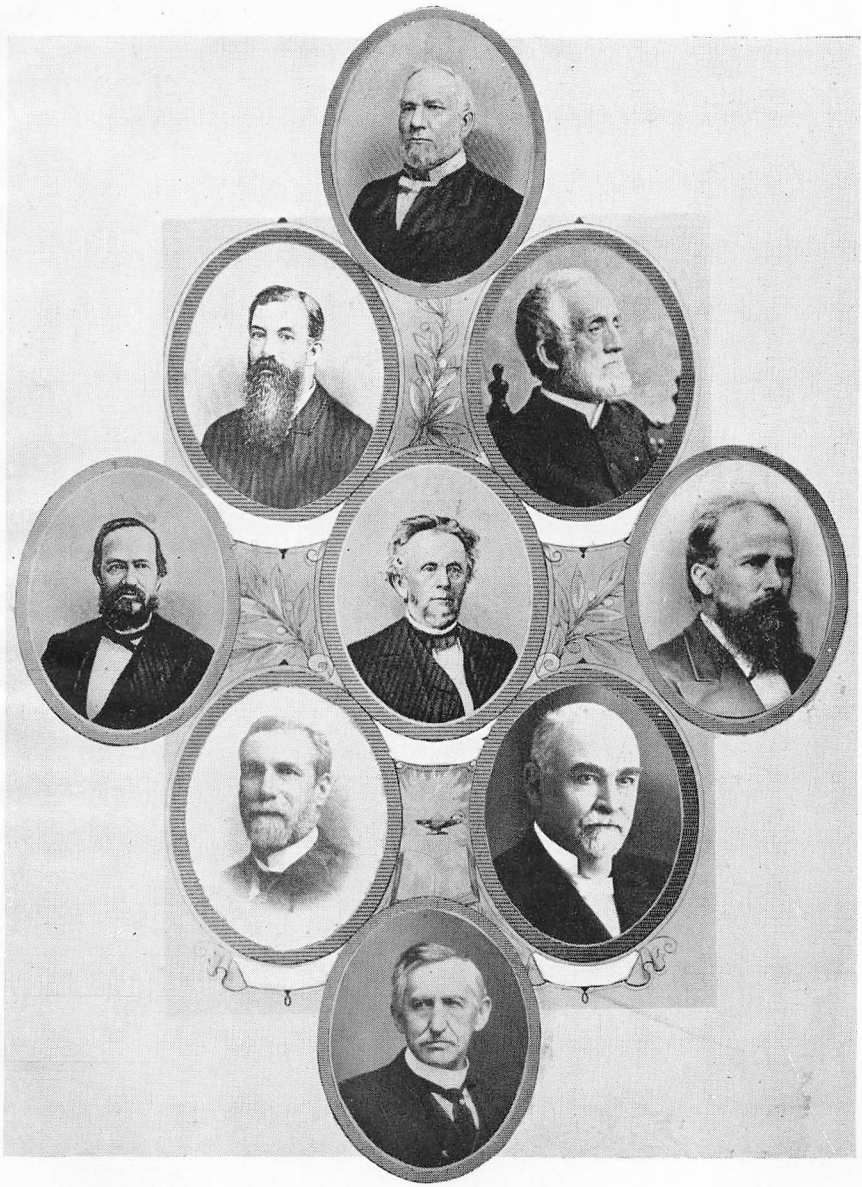
of Sardis and Philadelphia. On the 29th I expect to be in Naples. Kiss the dear children. I am expecting to bring each of them something. I do want to hear from dear Carl badly. I am very well, but my clothes are in rags."

Bishop Hurst wrote Doctor, later Bishop Cranston, from Marion, Massachusetts, in August, 1892. "I am very much obliged to you for your kind words concerning my small part at the Colorado Conference. I sincerely hope great good may come to our whole work through the discussions and conclusions of the Conference. My History of the Church had already been put to print before your letter came, and it is now nearly ready."

In 1900 those who cared for the interests of world Methodism began to consider sending a creditable delegation to London for the Third Ecumenical Methodist Conference to be held in City Road Chapel in September, 1901. May 14 of the former year, Bishop Hurst wrote to Doctor James H. Potts, editor of the Michigan Christian Advocate, "As we approach consideration of the personnel of the delegation from our Church to the Ecumenical Conference next year I am hoping that impartial geographical and representative appointments will be made. While I can make no promises (being only one of the selecting body), I have long been thinking of the matter, and have wondered if you would find an assignment agreeable. Kindly let me know if this might be favorably considered by you."

Alpheus Waters Wilson

A rather long letter of Bishop Wilson to Rev. H. S. Shangle, Oakland, Oregon, January 24, 1896, contains these lines, "Further insight into conditions after Conference often suggest readjustment. You have my full consent. As for Bro .——, if he continues to give trouble you will have to employ your disciplinary methods or make him take his evil temper and energies out of the Church. I saw the account of the sad accident to your little boy. It was heart rending. You and your dear wife must have suffered intensely. There is nothing harder to bear, with most fathers as well as mothers, than the torture of a helpless child. But it is over now, and I doubt not, though the disability remain for some time, the purpose of Him without whom not a sparrow falls to the ground will in due time appear. God bless you and yours."



BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH
MIDDLE PERIOD

Bishop McTyeire, Bishops A. W. Wilson and O. P. Fitzgerald, Bishops Granbery, Pierce, Haygood, Bishops Galloway and Hendrix, Bishop Atkins

February 19, 1906, Bishop Wilson wrote Bishop Hendrix, saying, "I have no objection to your arrangement for the Bible Anniversary, except that you could find many men in the General Conference who could speak more to the popular taste than I, and who would be glad of the honor."

January 7, 1907, a letter to Bishop Galloway says, "I am rejoiced to hear from you, and so favorably. You have been wrought into our life for the past twenty years. We have had constant consciousness of your presence and work in the Church. I was sorry to be alone at Bishop Smith's (Alexander Coke Smith) funeral. Bishop Granbery was so feeble that he could not stay, when it was found that the service must be delayed. I go to New York tomorrow morning to meet our Japanese Commission. I am not entirely at ease in regard to the outcome of that whole business. The Canadian part of it is going to give trouble. We could have affected union with the Methodist Episcopal Church without difficulty and with prospect of future strength and stability. Our concessions to the Canadians, who are thinking more of connections they are forming at home than they are of Methodism, are hurtful. I am sorry we did not go on to perfect the union between the two Methodisms and let them accept or reject it as they might see fit. Their people would have come in spite of them and we never would have been hampered with that Congregational element. But God reigns, and we will hope for the best."

The next letter contains the same note of great sorrow running through it which characterized one of Bishop Foster's letters above. Bishop Wilson writes Bishop Hoss from Baltimore and says, "Pardon the oversight. The care of my helpless wife and an unusually heavy correspondence, compelling haste, led to forgetfulness." The date is February 17, 1908. The subject treated in this letter is a coming meeting of the Commission on Federation.

January 23, 1913, Bishop Wilson wrote Bishop Cranston about a Commission meeting, "The time you name will suit me and I think all members of our Commission. You name no place. Shall we meet in Washington or Baltimore? I will write to Sec'y. F. of our Commission as soon as your suggest the place. I am well except asthma, which is aggravated by the damp, heavy weather. But I cannot complain. The balance is too largely on the side of 'goodness and mercy.' Affect'ly yours, A. W. Wilson."

John Cowper Granbery

Bishop Granbery wrote H. C. Tucker many letters and several of them are in the Methodist Bishops' Collection. Doctor Tucker has been for half a century our eminent Missionary in Brazil and Mrs. Tucker is Bishop Granbery's daughter, Ella Winston.

A typical Granbery letter was written from Pulaski, Virginia, August 20, 1892. It says in part, "My dear Tucker: In the last four weeks I traveled over a thousand miles, held four District Conferences, dedicated a church and preached eleven times. Two of the weeks the weather was extremely hot. Two of the District Conferences were in tide-water Virginia. Congregations were large, the people most bountiful and cordial in hospitality, the reports cheering as to revivals and collections. The other two were in Southwest Virginia and a small piece of West Virginia, chiefly agricultural but partly mining country. A manly, independent, generous people I have found them. The preachers are very free with one another and fond also. Doctor Atkins was at both services and added much to them by his speeches and sermons; a man of strong and trained intellect. We were much interested in the young preachers, with hard work and scant pay, but full of energy and hope. My mail overtakes me here and there. They are wanting teachers and preachers in the Indian Mission Territory, which includes the recently opened Oklahoma Territory. But Virginia is distant and the promises of support small and precarious. If I send out preachers how will they be paid? Amid these thronging engagements and cares I have not failed to think of and pray for you and Ella and for the Conference at Juiz de Fora. My interest in Brazil, in the missionaries and native preachers, in the bands of believers scattered thinly in that vast country and in the shepherdless multitudes does not lessen. I trust that they in their work and you in your special work will have an opened door and large success."

Bishop Granbery commends an able book of Doctor Tigert, and comments on a matter of history.

"The Rev. J. J. Tigert, D.D., I have read with great interest your Constitutional History of American Methodism (published 1894). I am glad that you did not spare the time and pains necessary to make the work thoroughly trustworthy and permanently valuable. The grouping of historical facts and your own comments are admir-

able. It seems to me that you may have laid too much stress on Bishops George and Hedding confining themselves to the Northern Conferences during the quadrennium 1824–28. Hoping to meet you soon in Memphis."

A letter to Bishop Foss from Boydton, Virginia, April 2, 1906, says, "My dear Bishop: I accept with thanks the kind offer of Doctor Goucher that we meet in his library. Your suggestion that the Commissions may desire to confer separately in advance of the joint meeting is wise, and therefore I approve the later hour, 11 A.M. I will name Hotel Belvedere as our boarding place, except for those who have special reasons for going elsewhere. I will at once write to Bishop Hoss, and we will notify the members of our Commission."

Later the same year Bishop Granbery wrote Doctor W. H. LaPrade an account of the trials and great calamity which had come to him: "Ashland, Va., Nov. 5, 1906, My dear Brother: Nov. 1 I brought from the post-office two letters just after breakfast, and handed them to my wife. One of them was from Bishop Galloway, inquiring whether I would be at the session of the Virginia Conference and saying that he would meet me there,—that he had been quite ill and might not be able even to attend. She had in her hand the Richmond morning paper, and read to me a telegram that he had suffered the night preceding congestion of the brain, but was better. She was greatly distressed, for she loved the Bishop deeply. An hour later she came to my study to ask me to put on my overcoat and ride with her in the buggy two miles in the country on a business errand. Before I could do more than say, 'Yes, I will go with you,' she fell with her head on my shoulder, seized with apoplexy and in two or three minutes was dead. It would not be wise in me to preside at the Conference. I do not feel equal to such a responsibility. I hope that a bishop can be secured. But, if not, I can at least, unless I fall sick meanwhile, ordain the men who may be elected deacons or elders. My daughter, Ella Tucker, is with me and joins in the message of love; so also John, my son and his wife who were called hither by the death of his mother. With pleasant memories of the times we have met and prayers for your continued health and usefulness."

Robert Kennon Hargrove

Among letters of Bishop Hargrove in the Methodist Bishops' Collection one refers to Rev. H. S. Shangle when he was being con

sidered by the bishop for service in the northwest. Seven others were contributed by Doctor Shangle. He received them during his earlier work, mainly in Oregon.

From Nashville, August 10, 1889, Bishop Hargrove wrote as follows: "Dear Bishop Hendrix:—We need men in Columbia Conference for important points. I learn that H. S. Shangle of Rich Hill, S. W. Mo. Conf. wishes to go. Is he a suitable man for the work? What is the size of his family? Will you transfer him? Only men of stamina can stand the pressure in the northwest. I leave all with you as to this case."

Bishop Hargrove wrote from Minneapolis, July 4, 1896, "Dear Bro. Shangle:—I wrote Bro. Reagan some time ago approving the idea you suggested to him of investigating the case of Bro. —— before Conference, so as to formulate the evidence where it is available and be ready for formal and final action at Conference. I hope this will be done. Bro. Reagan says you suggest now a change of place for the annual session, to which I shall not dissent if you and he think it best, but which I think is never justified except for very controlling reasons."

A letter of July 30, 1897, reads, "Dear Bro. Shangle:—I am using due diligence to procure cultured young men of modest worth and consecration. If possible I desire to occupy Portland and Eugene. The means are not apparent. Perchance God is testing our faith. Would that consecrated men of faith would say, 'Here am I; send me.' I believe God would honor such abandon, as in the Apostolic ages. I have been in correspondence with a number of young men, but few as yet are fully committed to go *now*. Miss Bennett and Dr. Hoss will accompany Mrs. Hargrove and me. Make such use of us as seems wisest to you."

A Thanksgiving Day letter, also from West Nashville, to the same excellent helper runs as follows: "I use this Thanksgiving morning to write you. How many grounds for thanksgiving, and none, properly considered, for complaint! Among others, I thank God that we have you in Columbia Conference. I did not read R's letter, but I did read your reply, and think it was timely and to the point. Thanks for your kind words, and especially about my 'better half.' We hope you can stop with us on your way to Baltimore."

William Taylor

Among the early Missionary Bishops of American Methodism two names stand out, William Taylor and James Mills Thoburn. The versatility of William Taylor is shown in the fact that during his long and active life he preached the Gospel literally around the world—to 49ers in California, in India, Africa and South America and wherever the way opened. If the path was not clear his restless and devoted spirit pressed forward anyway.

December 20th, 1875, this World Evangelist was a guest in the home of Doctor Haney of Central Illinois Conference. He was asked by his host to write out in his own hand his definition of the Methodist doctrine of holiness and to add his own autograph. The result of this request was contributed for the purposes of the writer by Doctor A. L. Shute. The document runs as follows:

"Writen by William Taylor for Father Haney, Dec. 20, 1875, *Holiness to the Lord:*

Perfect Heart Loyalty to God; Perfect Confidence in God; Perfect Love for God; with Corresponding Fruits in the Life." What Methodist or Christian of any communion can oppose such a teaching as this?

In Africa, William Taylor settled into the task of an administrator. His letter to the Secretary of the Board of Foreign Missions, New York, November 30, 1893, shows his interest in the effective manning of fields at the front. "J. W. Hoffman seems to be a man of rare attainments and will be a good man for Monrovia Seminary. If you can pay his passage and his salary and keep up a supply of books, etc., I advise that he be sent out immediately. You have an appropriation of $500 towards it. I should like to know of his appointment before the session of Liberia Conference, Jan. 17th prox. I advise further that you send out Rev. A. A. Martin, B.A., Presiding Elder in Oklahoma. Dr. J. O. Peck and Bishop Newman can tell you about him, and I concur in his transfer. He would be a good principal for White Plains Seminary, to be ready for opening about April."

John Morgan Walden

I never knew a greater stickler for details of all kinds than was Bishop Walden. He could revel in statistics, so fully immersed by them that the irreverent sometimes dubbed him "Old figgers."

He loved official tasks and administration. Board and committee meetings, which some of his colleagues felt to be a well-nigh intolerable burden, could hardly consume too much time to satisfy his painstaking mind. I have myself sat in meetings under his presidency in which time, if not space, had been cast out of the window.

A letter sent by Bishop Walden to a Presiding Elder many years before the days of Area supervision, conveys in a pretty adequate way the fidelity to minutiae of a toiling, patient spirit, bent on achieving the last degree of carefulness in administration. As might be supposed the message is a long one, but enough of it is quoted to indicate the quality, if not the quantity of the entire document and the fact that its author does not overestimate the knowledge and efficiency of his addressee. It is dated June 17, 1901, and says in part:

"Dear brother Hertzler:—The most important as well as the most difficult and delicate work to be done at the coming session of your Annual Conference is fixing the appointments of the preachers. (Note the disciplinary language.) That the work may be to a reasonable degree satisfactory, I depend upon your wise and effective cooperation—a cooperation that will give both preachers and people confidence in the results.

"I take it for granted that only necessary changes will be recommended, as that will tend to reduce the hardships of the itineracy, hardships that we should study to bring to the minimum. I shall be glad if no changes be found necessary at the end of the first and second years.

"A normal growth of the Church makes some promotion possible in the case of pastors where changes are made. The expectation of an equitable promotion is reasonable. We will do well, however, to counsel against undue promotion as that works to the disadvantage of others and thus militates against our itinerant system, which we together should carefully conserve.

"Please consult freely with each pastor and with each Quarterly Conference as to the desired or necessary changes. It will not be possible for us to meet the preferences of all (of which inability all should be advised). But if it be evident to those concerned that their preferences are known and considered we may properly expect them to acquiesce in the adjustment which we find it needful and best to make."

Here follows instruction as to what to do if "an increase in either the *number* or the *size* of the Districts, or any modification be demanded either by the needs of the work or the sentiments of the Church, or both." The Presiding Elders are to consider this and send their conclusions to the bishop or bring them to Conference. "This preliminary and independent work will insure wiser results" than can be attained in the rush of Conference activities.

The next paragraph asks that the preachers be urged to encourage among their people "such an intelligent interest in each and all Benevolent Causes that each cause will have an equitable support and there shall not be a blank in a report from any charge." A note refers to small returns the preceding year for Sunday School and tract interests.

The bishop thinks that it is not enough for pastors to report collections at Conference but that they should briefly state the spiritual results of their labor, revivals, membership gains and attendance at the Means of Grace. He gives a careful outline at some length as to the report to be made by the Presiding Elder himself, naming items to be reviewed and a consideration of groups and sections of the charges and District not receiving any or adequate ministry.

"If you have any law questions which will come up for consideration please send me a statement of the same," surely a good way to protect the bishop from a hasty or incompetent decision that might be reviewed at General Conference. "If other matters should have my attention I shall be glad to have you write me freely. Please give me the dates of District Conferences, Camp meetings, Sunday School and Epworth League Conventions within your District. Possibly I can arrange to attend one or more of them."

A letter like this one should be informing if not inspiring to younger bishops and superintendents. It is said that sometimes no particular thought is given or definite plans made concerning the problems of coming Conference sessions. The latter portions of this message refer to the brevity of meetings at Conference and he says, "May we each come to the duty with the purpose to bring to it all the time and thought and strength we can command. I am sure," he adds, "that you will share with me in the desire and prayer that the session throughout may be one of great spiritual power and prove profitable to the preachers and the people. Please meet me in St.

Louis on Tuesday, September 3rd, at 3 P.M. for preliminary counsel. Cordially yours, John M. Walden."

William Wallace Duncan

Four letters of Bishop Duncan, all written from Spartanburg, South Carolina, have interest and significance.

To Doctor John W. Heidt, October 12, 1888: "I have written some time ago. I do not feel that it is the right thing to transfer a supernumerary man to a new Conference. He can take that relation in the Texas Conference and yet go to Alabama and do there what work his strength will warrant. When ready for effective work he then can be transferred to Alabama Conference. To all concerned I think this the better course. Hope to greet you in Texas. D.V., I start on 15th inst. for El Paso. With affectionate remembrance for you and yours."

To Bishop Galloway, June 27, 1891: "We appreciate your concern for our precious little one, and we are thankful that we can report him steadily improving. He is in a state of chronic hunger. We enjoyed your short stay very much and regret that we could not keep you longer. Next time bring the good wife, and then there will be no cause for hurry. I am a little concerned about your Texas trip. Do not suffer 'the brethren' to work you too often and too long. I received a few days ago a distressing letter from Bishop Key. His wife is in a critical condition from her heart troubles, which are complicated with other diseases. He proposes exchange with me as to Denver and New Mexico Conferences. I wrote him I would do anything for his relief in such an hour. His wife is a lovely woman whose husband is almost helpless without her. May the Lord graciously keep them. The house of Duncan sends affectionate greetings."

To Doctor H. S. Shangle, January 19, 1893: "I am grateful for your preservation and the encouragement you have regarding the District. I inclose a letter from ———. You need not let him know that I forwarded it. You see he makes no reference to his tardiness in reaching his work, or allusion to the difficulties you found existing. I am sorry for him, a most impractical, thriftless sort of man, who does not seem to know how to get along. If you find a change had better be made let me have your views. I will gladly do what I can to aid in securing the Indian Agency for Bro. Oglesby. Let me know

when and how. I must insist that you take care of your health. With affectionate regards for your wife and dear little ones and prayers that the good Lord may be with and keep you all in great mercy." There is a postscript concerning the man above referred to: "Deal tenderly and kindly with Bro. ———. He is a good man, but does not know how to succeed. Inspire and encourage him all you can. He has a good wife. God bless the hard-working, faithful women. We will never be able to cancel our indebtedness to them."

To Bishop Tigert, January 21, 1904: "I have read the questions and answers you have prepared for the Standard Catechism and regard them as excellent and admirable. I have no criticisms to make. If any, it would simply be some verbal changes, and yet the word you use might be successfully defended against all objections. I thank you for the work. I am not at all surprised at it. You never had and never will have a more difficult task. I wrote you some two days ago about the Commission meeting on the 23rd or 24th of February. I shall be very thankful if that time can be satisfactorily chosen. Affectionately, W. W. Duncan."

Charles Betts Galloway

On May 22, 1896, Bishop Galloway wrote from Jackson, Mississippi, the following message to Doctor John F. Goucher, Baltimore, "For some days I have wanted to write to you, but have been 'let hitherto.' I am delighted that your General Conference acted so promptly and unanimously in response to the resolution of our General Conference, appointing a Commission on Federation. With a wise Commission from both Churches I am sure much can be done to secure harmonious cooperation in all our American Methodism, at home and abroad. Please accept my sincere thanks as an Ecumenical Methodist for your interest in this matter. I have watched with interest the proceedings of your great Conference."

One of several Galloway letters to Doctor W. H. LaPrade, contains the following, of date February 9, 1907: "The old editorial passion comes on every few days and I want to write for the papers, but thus far I have restrained myself and shielded the public. I am now feeling well again, but have determined to move rather conservatively for a while. This afternoon we go over to St. Petersburg, 20 miles, where I dedicate a church. If your congregation will not

build a new church we must enlarge the old one. Before next winter you ought to have more room. Over at St. Petersburg last week I saw Doctor I. S. Hopkins. He is recovering from grippe, looks bad. I visited St. Johns River Conference also, over which Bishop McDowell was presiding, and made a short address. Yours truly and fraternally, P.S. Salute that dear old saint next door from us, and tell her to be there when we get back."

That bishops and their families have pastors—we do not call them "Chaplains," is indicated in Bishop Galloway's letter to Dr. LaPrade, December 22, 1908, "I see from the Mississippi Conference appointments that we are to be bereaved of your presence in our community next year. This is to me a personal loss of prized and helpful fellowship. I am sorry the bishop found it necessary to assign you elsewhere. You need not be surprised if I occasionally have a provocation to visit Meridan. Again let me assure you and your good wife of our indebtedness for a ministry that will ever be an inspiration and for an association that will abide as a precious memory."

Joseph Staunton Key

Bishop Key had an unusual habit of heading his letters with the month and day of issue, but in many if not most cases with the year omitted.

A message to Rev. E. E. Overholt, December 24, 1895, says in part, "I have just had a long trip down to the city of Mexico, which kept me away from home more than a month. My fall Conference work is now over and I am at home for a while. I appreciate the rest and the opportunity it gives for study. I have been constantly on the lookout for a good place for you in Texas, but the State is crowded with adventurers who have come out prospecting, and they gobble up everything in sight. Besides there is such a rush out here that it takes a strong constitution to hold up in the competition. Still, I will keep up the search, hoping to bring you out."

Appointments to outstanding churches have often heavily taxed the consideration and resources of Methodist bishops. The following message is an illustration in point: "I guess my telegram yesterday," the Bishop writes from Oxford to Doctor La Prade, "rather demoralized you. But the 'King's business required haste,' and these are war times, calling for rapid movements of troops. In war, wires are

indispensable. Well now, I want to say, you ought to leave your case in Bishop McTyeire's hands. The position at Walnut St. Ch., Louisville, is very important, and will take good care of you. It is a throne of power—the oldest and best church we have in that city. The Conference meets next Wednesday and I am of opinion you have not heard the last of this matter. Dr. Steel has been the pastor. Bishop Hendrix wants him in Kansas City and if Bishop McTyeire can fill Walnut Street will let him go. So if Bishop McTyeire wires you my advice is to let him have his way, and take all responsibilities of the move."

While the above statement deals with able and satisfactory preachers, it may be that the bishop who is considering important fields writes his District leaders frankly. From Sherman, Texas, Bishop Key writes on October 11, year missing, "Brother ——— is not the man I want for any place in Louisiana Conference. It is not necessary to give reasons. Bro. ——— I do not know sufficiently to have an opinion, but will investigate. The same is true of Bro. ———. I had a letter yesterday from ———, asking to return to La. Conference. I do not like such fickleness and wrote him at once that I could not ask him to return and he must take the responsibility of the move and its consequences. Dr. B., our pastor here in Sherman, is a superior preacher and pastor, and if I need him will consent to be used at Shreveport. But he is doing good work here and is pleased, as are his people. I mention this to show that I am not empty handed. But I will keep up a vigilant search in a quiet way. Already I am besieged with letters, offering to go to N.O. or Shreveport, but in this case the place must seek the man, and not the man the place. Meanwhile, keep me advised."

One note, dated January 17, 1903, is as follows, "Your wire received. Glad you secured so good a man. I know the Jenkinses—grandsons of Rev. Leonard Rush, four of them (brothers) preachers. I am now satisfied with the situation in New Orleans. Expect large results. On with the revival. Will report later anent the District Conferences when I see how I come out of the winter. Am now wrestling with a threatened attack of Grippe."

Mr. J. B. Key, banker, Columbus, Georgia, has stated that the library of his father, Doctor Howard W. Key, was burned, so that he could not contribute letters of his grandfather. However, notably

from Doctor W. H. La Prade of North Georgia, Mr. E. E. Overholt, Washington, and a daughter of Bishop Galloway, this loss to the collection of Bishop Key's correspondence has been reasonably met by the above and other papers.

James Mills Thoburn

A letter contained in my Thoburn portfolio is from Isabella Thoburn to Mrs. Badley at the time of the birth of the present Bishop Brenton T. Badley of India. It is dated Lucknow, 5th June, 1876, and tells of Miss Thoburn's gladness "about that boy of yours who was born a week ago today. I have thought of both you and him many times," the message runs, "I wish and pray for both of you all the blessings of the heaven above and of the deep that lieth under." She also says, "I am getting most delightful letters from James (her brother was then at General Conference in Baltimore), full of descriptions of the persons and places that my heart sometimes longs for. He writes some very sad news too, but it must needs be as long as we are in this weary world. How could we bear it, if the end were not heaven?"

Bishop Thoburn was always eager to man the field in India satisfactorily and adequately. The year after his election he wrote Doctor H. D. Ketcham, "I trust my long delay in writing to you may not have led you to think that I have given up the hope or expectation of getting you out here. You will have heard from Brewster about the demand for you at Rangoon. We need you very badly. I can find a place for you at Rangoon or elsewhere the day you land. I am willing to wait, if it suits your interests. We need six or eight men very badly, in Rangoon, in Bombay, in Madras Presidency, two or three in North India and one here. Calcutta, May 18, 1889."

A letter of Bishop Thoburn written ten years later, August 8, 1899, refers to the Brotherhood of St. Paul, in which successful Methodist fraternity the writer was once active, and to the much lamented passing of his son. "I have just returned from a visit to my son's family in Portland. While there I was present when a meeting of the Brotherhood was announced and was made an honorary member of the Brotherhood myself. Crawford took a great interest in that enterprise, as he did in everything which gave promise of any form of good. I was greatly impressed by the almost numberless tokens

of his interest in all good things which I found in the towns of the northwest. He was a dear, good boy and in his brief life accomplished a wonderful amount of good."

It is very interesting to take up one of Bishop Thoburn's letters written in Calcutta, March 8, 1890, and to find it to be an appeal to J. W. Robinson to get in touch with the bishop about a missionary career. This message says to one who became a life-long herald of Christ and bishop of Methodism in India and Burma, "Some time ago Bro. Newsom wrote me that you had convictions of a call to missionary work. I am always on the lookout for volunteers and would have written you at once had it not been that you were to remain in school till 1891. I expect to visit America in July and should like to see you during my stay if possible. Please write to me on receipt of this and tell me what your address will be during the summer. If you write at once I can get your reply before I leave India. I wish such particulars about self, wife or proposed wife, education, health, etc. as may be suggested. I am in great haste, and cannot write at any length." A later letter appeals to John Wesley Robinson to go to the pulpit of the English church in Lucknow, where "the people will not only be glad to receive you, but it will be a great relief to them. They are sorely pressed at present."

A long letter of May 18, 1892, written to Doctor, later Bishop Cranston, replies to a charge that he had "ordained deaconesses in India." "This," he affirms, "I have never done." A postscript is attached, saying, "If this matter is taken up seriously by the Committee on Episcopacy I should like to have a hearing in self defence." This letter contains descriptions of the consecration of deaconesses on various occasions which seemed to Bishop Thoburn like "a solemn act of consecration with the consecration omitted."

Writing to Bishop M. C. Harris of Japan in 1904, Bishop Thoburn relates his efforts to get a reduction of his own salary and an increase for others, there being a considerable disparity at the time between amounts allowed episcopal leaders in foreign fields. James M. Thoburn was not one who could enjoy receiving greater compensation than did his colleagues in various mission centers. He says to Bishop Harris, "I was in New York last Thursday and remonstrated with Doctor Leonard (Missionary Secretary and father of Bishop Adna

W. Leonard) about the salaries. I wish I could see you. With kind regards."

Very strenuous labor, applied to a frame none too well able to bear it, resulted in a break of the health of Bishop Thoburn after two decades of episcopal service. August 21, 1907, the year before he retired, he wrote Mrs. Parker (widow of Bishop E. W. Parker), "I cannot let the day pass without sending you a word of greeting. 'And are we yet alive'? Yes, but not quite able 'to see each other's face.' It is marvelous that we are alive, and that two of the number (pioneers of India Missions) are still in India. I fear that my recent farewell to the land was final. I have only spoken in public once since landing and that was a quiet little prayer meeting talk. Both my heart and brain have developed serious symptoms and the doctor says the only possible cure is rest. I wish I could have remained in India six months longer, but it would have cost me my life, had I attempted it. Our people are passing on, one by one. Our time is near. Yours in Christ Jesus."

Isaac Wilson Joyce

The letters of this evangelical and evangelistic preacher, college president and bishop indicate the spirit that animated his entire ministry. Here are brief extracts: November 30, 1888, to Doctor W. H. Locke, "My heart still carries the blessed influence of the Conference session at Salem. God bless you in your great work." February 22, 1894, to Rev. M. G. Wenz, "I greatly rejoice in the blessed prosperity the Lord is giving you in your work. I pray the year may be one of the best and happiest up to this time. I shall be glad to hear from you." November 14, 1898, to Doctor J. I. Wean, "I am so thankful to the Lord for the promising opening He is giving you in your work that my soul is happy. God bless you more and more, and give you a wonderful year. Devotedly yours in His Name." January 11, 1905, to Doctor P. P. Carroll, "I was made glad by the reception of your letter. I rejoice that God has given you great blessing in your own soul; also do I rejoice and thank God for the victory He has given you in your charge, and pray that the work may go on and steadily increase, bringing glory to the cause and salvation to your whole church."

Bishop Joyce spent several years in visiting and administering

churches abroad. December 21, 1894, he went to Mexico, and before going he wrote Doctor J. F. Goucher, who was well acquainted with that country. It is evident that the bishop was willing to be advised, having a desire to be as helpful as possible in a place of considerable difficulty. He says. "I leave for Mexico tomorrow. Will you have the kindness to write me fully and frankly your views in regard to our work there, and be just as free to make any suggestions of changes of men or methods as you would deem wise and just if you were on the ground and charged with the responsibility of caring for our cause there. Whatever you may choose to say to me will be only to myself. I go to that field with much anxiety and great solicitude. I do wish that you could be with me. For some weeks I have had a conviction and a faith, which I sincerely pray may be at least somewhat prophetic, that the Lord will give us at the session of the Conference the blessed baptism of the Holy Spirit. If such baptism comes it will help marvelously in adjusting the work and laying the foundation for future and abiding success."

Probably the longest letter in my episcopal correspondence, not to mention autograph letters of other preachers, editors, authors, missionaries and laymen, is a message sent by Bishop Joyce from Foochow, China, November 16, 1896. It was written to Doctor, afterward Bishop Richard J. Cooke. A few passages from this epistle will evidence the nature and extent of the oriental travels and labors of one of Methodism's modern apostles, and the ardent spirit in which his work abroad was conducted. He says in part, "It takes letters 35 to 40 days to reach us in this part of China, and their coming is welcomed as the coming of a friend dearly beloved. I have been busy constantly in Asia. I am so happy to tell you that God is blessing me in my work. I have held the Japan, Korea, North China, and Central China Conferences and in all of them the revival spirit has been manifest. We have had conversions in the good old-fashioned way. It is a sight never to be forgotten to see heathen men and women come forward and kneel down to be prayed for and give themselves to Christ as the Savior of their souls. Native Christians get down by them and instruct them, and tell them how to believe, that they may receive the pardon of their sins and the witness of the Holy Spirit. It is a great joy to see the demonstration before your eyes that all around the world souls will be converted. St. Paul was right,

'The gospel is the Power of God unto salvation' among all peoples. Foochow Conference opens tomorrow and all signs point in the direction of great spiritual victories during the session. From here I go to the new Hing-hua Mission Conference. I expect to leave Shanghai December 8 or 10 for Chunking and Chentu in West China. From Shanghai to Ichang the distance is 1000 miles. From Ichang to Chentu the distance is 750 miles. In point of time it is farther from Shanghai to Chentu than it is from New York to Shanghai. It takes 40-45 days. We expect to reach Shanghai again the first or middle of April. Will go from there to Korea and begin my second round of Conferences in Seoul, then go and inspect our work in all Southern Japan. A District Conference at Nagoya and from there Tokyo. Then during the rest of that month and three weeks in August a tour of inspection of our work in Northern Japan. Then to North China and a tour of the Conferences in China, finishing my work in the Empire. Then start for home via India and Europe." This letter records impressions from "these strange lands, the swarming masses of human beings, the never ending din and clatter of this marvelous language, and the dense blackness of heathenism that presses in from every quarter."

A portion of the letter refers to one of the heroic spirits of Methodism whose mortal remains sleep in the great land of the East: "I have been twice to the grave of dear Bishop Wiley. As I stood reading his name and the words, 'He rests from his labors and his works do follow him,' thoughts of the past came in upon me, as my heart was strangely moved and my eyes grew dim. Dear man, his body quietly sleeps in the little cemetery, with others of our workers who have fallen in this field. I shall visit the sacred spot many time before I leave Foochow. This field has cost the Church much, but we can now say, 'God giveth the increase and the victory.' The year just closing has been the best the Church has ever had in China. The outlook in all Asia for Christ's cause is good; the day is advancing, the light is spreading, the Gospel is triumphing. God will be victorious in all the earth."

Atticus Green Haygood

Atticus G. Haygood and John W. Heidt were classmates at old Emory, Oxford, Georgia, graduating in 1859, Mr. Heidt becoming

a lawyer in Savannah. They were friends for many years, as letters covering a quarter of a century attest. The most interesting one is that of October 5, 1866. It is too long to reproduce here as a whole, but here are some high-lights, "I am above all grateful to our Lord that you are faithful to your baptismal vows. John, I love to think of you as praying in public and around the family altar. In such a life alone is there hope of true happiness for this world and that to come. We did have noble spirits in our class of '59. Also, several are gone from us. McGehee was wounded to death at Shiloh—Mixon in Maryland—Arnold at Petersburg. Poor Bill Conyers died at home about four weeks ago. I saw Grady not long since. He looks consumptive. Ik Hopkins, you know, is a member of the Ga. Conf." Other items of this nature are followed by advice about entering the ministry and the nature of a "call" which his classmate was considering and in response to which he became for many years a prominent and useful minister. "Of course," he was told, "it is not for a man to decide for his brother any such question, yet my dear friend, the tone of your letter indicates a questioning of heart on this subject that moves my deepest sympathy and interest. Remember that 'if any man lack wisdom' and asks of God, He promises an answer. I assuredly join my prayers with yours. The Conference is more than full, but not half full enough of the sort of men we need. My judgment is that Ga. never so badly needed so many able, earnest, faithful ministers. Her financial resources are crippled, but as sure as God reigns, if He calls a man to preach—and the man faithfully does his work, God intends to support him. We do need educated and devoted ministers. We have too many that bishops know not what to do with. If you feel that you ought to be a Methodist itinerant strip for the fight."

Shortly after John W. Heidt became a preacher, he had this message from his college friend who had recovered from an illness: "I cannot tell you how glad I was to see a letter from you. The last night I sat up with you I feared you would not be with us long. But God is good and you are spared to us; And you are on the circuit again. How glorious is the minister's work! How grand the harvest we are now reaping. I am rejoiced to hear of your revivals. The revival spirit is burning in every part of our District. Hundreds are being brought to Christ."

Some of the later letters to Doctor Heidt refer to transfers and appointments. One has an amusing paragraph. It was written from Decatur, Georgia, September 5, 1889, "Upon the whole, perhaps it were best simply to transfer to North Georgia. You would stand as good a chance for Trinity as any, and after that a better chance than most. I think there is much kicking in North Alabama against *any* transfer for good places. I would rather take my chances among old friends where there would not be kicking, than to have a fair certainty among kickers. Being kicked is, if there be reason enough, endurable, but it is, to say the least, tiresome." The next year after he wrote this message, having been elected to the episcopacy, very possibly Haygood letters were a bit less unreserved. This letter closes with announcement of the marriage of Mamie Haygood Ardis, who has contributed much to the Methodist Bishops' Collection.

Sheffield, Alabama, May 25, 1891. "My dear Tigert: As to Millsaps College, were I Galloway, looking for a President, and were Galloway Haygood (or his opinion of men) I would *feel* for one of two —Candler or Tigert, and should not much care which. Maybe this sentence won't parse, but you get the idea. Candler has some advantages over you; you have some over him. But I should not, were I Galloway, want either X or Y, unless the one or the other of them came *to stay;* not necessarily forever, but for a time sufficient for doing something—a time long enough to be identified with the college, long enough for him to feel it *his* work, his sacred and divine work, that he would as soon die as see it fail (Not good grammar but you know the sense) —long enough for him in the minds of the people to become the incarnation of the thought the college stands for. With this understanding I would insist on Tigert or Candler, or Candler or Tigert, tossing a copper for the choice."

Oxford, Georgia, January 23, 1894: "My dear Overholt: When your letter of December 13 came I was down with grippe. Have had three spells of it and *one* Annual Conference since December 10. My correspondence is wrecked—150 to 200 letters unanswered. I am now doing my best to catch up. Don't look like I ever will. I deplore your afflictions, but rejoice in your spirit. Surely—young as you are (still living, 1945) you will master all your physical troubles and be ready for what God may indicate to you. My wife is in better health now than for many years. We have been in deep

waters, and now I am in the breakers—under burdens and sorrows too heavy for me, and under which, but for my Lord Christ, I would die. Don't bother about systematic theology: Study the New Testament. God bless you, your old friend, A. G. Haygood."

July 19 of the above year Bishop Haygood wrote Doctor LaPrade from Oxford, "My dear friend and brother: Next Monday P.M. Mamie, my daughter, and her two little girls start on their long trip to California (Mrs. Mamie Haygood Ardis is still living in that state and is active in the church). They should reach New Orleans Monday morning. Can you meet them at the L. & N. depot and see them over the river and into the Southern Pacific sleeper? I shall feel so much more contented, and so will her mother and all of us. If you can, telegraph me— they have an office here now—and say, if it be so, Way open, that we may know she may not be stopped on her way by any strike then on. Wire at my expense. Love to your family."

Oscar Penn Fitzgerald

Judging by those of his letters which have come into my possession Bishop Fitzgerald must have been an exceptionally kindly and affectionate spirit. Two letters to Seth Ward, one written before and the other after the latter had been elected to the episcopacy, well illustrate this quality. The second one is dated, Sunday at Seabreeze, December 27, 1908, "My beloved Bishop Ward: I do not write business letters on Sunday. This is not a business letter: it is a love letter that writes itself. I have thought of you and talked of you every day during this sacred season and before. I followed you with my affection and prayers when you left Nashville—and you have not travelled beyond my love and prayer for a day since that time. One reason why my Christian friendships are sacred and precious to me is the fact that they are eternal, as I firmly believe. Yes, I believe there is no cloud in my sky. Mrs. Fitzgerald joins in affectionate greetings to you and all your dear household."

Going back to 1891, I find a letter to one of the preachers in a difficult place in New Mexico. "My dear brother Hilburn: If you can hold out until May I will *do my best* to secure an appropriation of $400 for you for the remainder of the year. That you are inadequately provided for is a fact to me painfully patent. None of our New Mexican brethren are overpaid, but your case is specially hard.

I am doing what I can here for the work out there and hope to use my personal knowledge of it to good purpose. Stay if you can. If you prefer to go to Florida I will send transfer. God guide you and bless you."

January 1, 1902, Bishop Fitzgerald writes, "My dear Doctor La-Prade: New Year greetings. This is the first epistolary act of the year 1902. I am hoping daily to hear from you. Think aloud to me concerning the situation at Rayne Memorial and the Presiding Eldership. I am looking to you for advice and help more than to all others. Let me hear from you *poco tiempo*. Mrs. Fitzgerald joins in kindliest greeting to your dear home circle. Affectionately."

Monteagle, August 16, 1902, "My dear Dr. Tigert: How are you and yours? Twice a day I feel close to you in the secret place. The mystery of this life does not lessen as I look within and around. But the time hastens when I shall know more—nay, shall know, even as I am known. I am praying and hoping that in me patience may have her perfect work. May the Lord bless you in all your work and have all your loved ones in His holy keeping. Yours in the one hope."

A fraternal note to Doctor John F. Goucher, June 9, 1906, runs, "My dear Dr. Goucher: Congratulations from our hearts! Your college debt all paid, your friends all glad, your outlook brighter than ever! Mrs. Fitzgerald could scarcely seem gladder if she were herself the recipient of a legacy going up into the arithmetical figures. And we are one herein. To you and all yours we send most cordial greeting and abiding regard. Yours in sacred bonds, O. P. Fitzgerald."

Charles Cardwell McCabe

In my McCabe portfolio I have the bishop's "Last Call," a plea for $3,375,000 for Missions in 1907, but that is a letter printed by one of the Church papers. It closes with the statement that to do what is asked will be a mighty achievement. "It will beat the whole world," he says, and adds, "but that is an easy thing for the Methodist Episcopal church to do."

August 22, 1889, Secretary McCabe wrote Rev. George H. Prentice, "Your work on Constitutional Prohibition is overwhelming. Such evidence as you present ought to convict the rum traffic of murder in the first degree before the jury of the American people, and the

sentence of death ought to be passed without delay. *Death to the rum traffic!* Let the cry resound from every pulpit and Sabbath in this great land. The time is coming when the sentence will be executed. God speed the day! Yours faithfully."

A note of much historical significance is a letter to a young student at Evanston, November 9, 1889. It is to "Rev. John W. Robinson, Dear Brother: Your letter of Oct. 31st finds me in Omaha. I will refer it to Dr. Peck, who has charge of India, as your mind seems to be more especially directed to that field. I am glad the Lord is calling young men to go to these sorrow-stricken, sin-cursed lands. May the Lord open the way for you to go and give you great success. Yours faithfully, C. C. McCabe." The record of Bishop Robinson's half century in India shows the abundant answer to the petitions which close the above message of encouragement to an aspiring youth.

To Chaplain William H. Locke, Ohio State Reformatory, October 17, 1902, "My dear Doctor: I find the papers containing the account of the Conference and the copy of your delightful speech. It did me good to read your words. What a field of usefulness you have! When I was in Callao, Peru, I visited the prison where Francesco Penzotti was confined for circulating the Holy Bible among the people. He was there four months. His spiritual power was so great that the prisoners were converted to God, and when he went away they stood at the grated windows and wept as long as they could see him. A Penzotti in every prison would be a great thing. He was there as a prisoner, and you are in prison as a Chaplain. You are doing a world of good. I trust the glorious miracle of regeneration, the miracle upon which Christ depends for the credential of His Messiahship, may often be wrought in the prison where you preach the Gospel. Give my love to your dear wife and Kathleen and to your noble son. What a lovely family you have. I often think of you and wish that I could drop in and see you, but the bishops keep me upon the outskirts, in foreign lands and upon the frontiers—now in California, now in Mexico, now in South America, now in Europe. If any enterprising newspaper reporter should sit down before me with pencil poised and say, "What is your diocese?" I would answer, "I have one appointment in Magellan Straits on the southern shore, not far from the Antarctic Circle; I have another appointment

over which I have episcopal supervision two hundred miles north of the Arctic Circle, and all that spreads between is my diocese. We have spent fifty-eight days upon the ocean since the 31st of last January, but the skies have been bright for the greater part of the time. We are glad to get home. America is the best country in the world. Visiting other countries makes us love it more and more. Yours faithfully."

When Bishop Hurst was taken home, the following note was penned to his daughter, Miss Helen, and I find it with the Hurst letters, all of which came to me: "Dear, dear Helen: Won't you go home with me after the services are over? Please do. Go home and spend a few months. There is no place on earth where you will be more welcome. Think it over. Yours forevermore, C. C. McCabe."

Earl Cranston

From a great quantity of material in hand one must simply select typical letters and quotations. Doctor Earl Cranston, III, gave the Collection his grandfather's papers, letters, sermons, credentials, military records. Letters have also come from other sources. Only a few are included here.

February 26, 1911, from San Juan, Porto Rico, "My dear Dr. Locke: (later bishop) Your little book with the big contents came just as I was leaving home. It is a very strong and conclusive argument of a great subject. It is with 'Science' as with Romanism; we may reject the claims of the propagandists, but esteem many of their adherents. The people are always better than their 'leaders' in both politics and religion. By 'leaders' I mean their creed-writers and platform builders and exponents. Our work down here is quiet. Dr. Haywood is an earnest and tireless doer. He inspires by success."

At one time Bishop Cranston, then resident in Washington, and doubtless in part because of this fact, was asked by a very prominent man to make a statement in an issue which most people interpreted as not only political but partisan. It is not wise at present to name the person to whom the reply here given was directed. The letters of both of the participants in the correspondence referred to are in the Collection. The answer to the conscientious request made is also thoroughly conscientious: "I see clearly the relevancy of all you say, and I perceive that from your standpoint the argument

seems conclusive. But I realize just as assuredly that there is a view of the situation which has not occurred to you, and probably cannot, because of our different angles of vision. I can put my conviction in a few words. Whatever influence I have among our people has come through the office I hold and the use I have made of it. My construction of official propriety—or consistency—has never permitted me to make any public declaration during a political campaign in favor of either candidate as such. What I could say I could not say in such a connection as to give it a political coloring without damage, first to my office and secondly to the *candidate* thus favored, for it would only react upon both him and my official self in very many minds. Trusting your brotherly and charitable understanding will regard this as a sound basis of action and with highest regard, I am very sincerely yours, Earl Cranston."

On February 18, 1919, Bishop Cranston wrote to a grandson of his, "This is just a grandfatherly word of welcome home for the soldier boy who has come back to his native land, his duty done and well done, just as it came to him from muster-in to the end of the war. We are all reconciled to having the war ended before the A.E.F. showed its full strength. The first taste was enough for the Prussian braggart. Now we wait for Earl to complete his Italian tours and return to his studies. He has also 'proved up' as a man on a man's job and will preach the better for his army experience. I am glad you both went, and grateful to God that you are both spared for the battles of peace." This letter will interest others whose sons and grandsons went into World War II. At the moment I also have grandsons, one in Italy, and the other in the Philippines.

A note to Mrs. John A. Patten, Chattanooga, July 3, 1931, Marked "91st birthday" which however occurred June 27, says, "Your birthday greeting comes like a love message from both worlds —the one we know and the one we seek with glad expectation. We are tarrying near the Gate, not for assurance of welcome by our loved ones inside, but that we may a little longer echo their interpretations of the earth-life in its pilgrim equipment, inspired and girded by their example, and thrilled by our memories of their spiritual triumphs over the allurements of time and sense. Thanks, and may the Lord guide you home."

Joseph Crane Hartzell

Bishop Hartzell was one of the great letter writers. This Apostle of Africa had much time to write as well as read as he was making his vast slow journeys to and through the once Dark Continent and back. Choosing three or four out of very many samples of his correspondence I begin with 1896. That was the year of his election as Missionary Bishop for Africa. It was also the beginning of his oft-repeated well known prayer, "Lord, give me twenty years." The answer to his plea was just twenty years of thrilling adventures in Africa.

August 14, 1896, replying to a letter from Doctor, later Bishop Thirkield, he says, "Think perhaps I can make Atlanta Tuesday P.M. The inclosed catalogue of African Curios will interest you. They ought to net $3000 for our cause. Am here for August, then west to Conference, then Bishop's Meeting, the General Missionary Committee Meeting and then sail for Africa. The momentous character of the work given to me is gradually but certainly settling down upon me. It is mighty, but my God is Almighty."

Much of the time of administrators in Foreign services is taken with problems of finance, especially for the purpose of extension. That Bishop Hartzell was constantly obliged to raise funds, both by addresses and letters, his correspondence well attests. A letter to a generous layman in Cincinnati, dated Umtali, Rhodesia, 11th August, 1905, contains the following: "My dear Mr. Ault: You will be very glad to know that Mr. Coffin has entered upon his work with enthusiasm and success at the Old Umtali Mission. We are greatly pleased with his spirit and manifest determination to master his task. You may rest secure in feeling that the one whom you have chosen to support for the Master on the other side of the world, while you sleep, will do good service. Since leaving America in December last I have been steadily busy, in the Madeira Islands, at Lisbon and in Portuguese East Africa. I have put your name in the list of those to whom shall go occasionally letters giving information. Miss Swormstedt of your town is greatly interested in her work. She has just been transferred from Inhambane to Umtali. A wonderfully providential opening has come at a mining town where there are 3,000 native miners, but we have no man. Can't you find a friend who will support a man as you do?"

Africa, perhaps more than most other regions, has had many personal problems to solve in the mission force itself. One of Bishop Hartzell's typical letters runs in part, "My dear Brother Gates: (John R. Gates, source of many letters of Bishops Hartzell and Johnson.) The following cable has just been received, '. . . gone under charges, gravest nature. Board settlement . . . 200 pounds. The first item is indeed shocking. Am pleased that a settlement has been made with . . . My dear brother: I sympathize with you greatly in the serious and really tremendous responsibility that has come upon you. I believe that you will be led aright, and trust that you and Brother Coffin, each in your Districts and side by side, will be divinely led. . . . threatens terrible things. Poor man! Am greatly distressed concerning Mrs. Gates and pray that she may be better. We had a great meeting at Algiers. My thoughts go often to Rhodesia and every time I pray for you especially and for others in responsibility." A note below is, "Have written Mr. L——. He is mistaken. We guarded that point carefully."

Time runs on. Some years later the bishop writes Doctor James R. Joy and the Advocate, "Union Castle Line, R.M.S. 'Briton,' Due at Capetown tomorrow morning, and Friday leave for Central Africa by rail. Plan to organize a mission with J. M. Springer and wife as leaders in the Belgian Congo, where there has been a remarkable growth of the work the last four years."

Later, when the beginnings of a war were being met by Great Britain, though America was not to involve herself for two or three years yet, Bishop Hartzell writes from his ship, "Our eighteen days, six thousand miles sail has been interesting, with a constant element of more or less anxiety. From start to finish our track has been under the eye of a British war ship, and for the first hundred miles or more airplanes were above, and naval destroyers near, and in the distance warships were all ready to warn of danger and render help if necessary. Special pilots directed our ship along ways hedged on both sides with dynamite and submarine mines. We have been kept from fifty to one hundred miles off our regular course, and have had several warnings of possible danger. For four nights we have traveled with all lights out except a few inside, and they carefully shaded. It has been a comfort to know that above the wonderfully efficient

British admiralty has been the infinite eye of a gracious Providence. Faithfully yours, J. C. Hartzell."

When Bishop Hartzell approached the end of the 20 years in Africa for which he had prayed at the time of his consecration, he wrote his able helper, Rev. John R. Gates, who had returned to America, "You are appointed District Superintendent of Rhodesia Mission Conference, and I need not say that my prayers go with you. You know the field, and your views are in harmony with the general lines of my administration. It is a pleasure to me to have you in that position during the closing months of my official relations to Africa. As you know, it is impossible for me to make the tour through Central and South Africa before General Conference. You will preside in my stead. It is a great disappointment for me not to be present at the last Conference of my 20 years in Africa, but I am very sure that you will conduct the work well."

Nine years later, J. R. Gates being still at Old Umtali, Bishop Hartzell writes him from his home at Blue Ash, Ohio, "I want to thank you very much for the very interesting pamphlet and book on Rhodesia and Umtali. Bishop Shepard gave a very encouraging report to the bishops on his visit to Africa. He spoke nicely of the missionaries and the extension of the work, and also set forth the embarrassments for lack of more workers and money. He is giving addresses on Africa frequently. I should like very much to spend a month in Rhodesia and live over again some of the trying and blessed experiences of the years." What a commentary on American conditions it was when, two or three years later, the man who had traveled thousands of miles through the most backward and uncivilized African countries, who as a boy saved lives in a shipwreck, and who spent his years saving others, was slain in his own home in Ohio by robbers from a nearby city. If we cannot overthrow the power of alcohol and its attendant vices and crimes it may be that the time will come when America will need missionaries from Africa.

Edwin Wallace Parker

Like the rest of us, but probably with much more reason, Bishop Parker sometimes became sorry for himself. In this mind he wrote to Joseph H. Gill, Khera Bajhara, March 10, 1899, "Dear me, I have a

heap of work laid out and must be here—workers' meetings, summer schools, visits to certain circuits in my Dist. etc. etc. I hope to get home and stop tent life soon. It is very, very hot."

To Bishop Warne he writes June 15th, 1900, "Thoburn writes proposing that we meet at Chicago before you leave. Where shall we meet? We must note down all the points before we meet, so as to be sure and 'tell all we know,' and forget nothing. Write Thoburn, answering each question, or we will get there and not find each other."

And to Doctor Baldwin, "Naini Tal, India, May 16, 1901, I am as you guessed still in the land of the living. I believe and our doctors believe that I am improving some, and we are trusting in God and the prayers of the Church to raise me up, if it is best. I am as ever your brother, E. W. Parker."

John William Hamilton

Bishop Hamilton's prolific pen produces another problem of selection. One can merely dip into the Hamilton writings. When first elected to the episcopacy he had the same experience as most of his colleagues. June 7, 1900, he wrote Doctor John I. Wean, "I am overwhelmed with the sense of obligations to my friends. A storm of messages has reached me from the ends of the earth. Your courtesy and affectionate remembrance touches me very tenderly. How can I say more? Pray for me."

In the old days when the number of bishops was small and most of them getting old the newcomers to the group were laden with heavy burdens. July 14, 1903, Bishop Hamilton wrote, "My dear brother Griffith: Owing to Bishop Joyce turning his Conferences over to me I have had 18 Conferences to look after and about 75 Districts."

Very early in his career this busy bishop became interested in several enterprises into which he put much effort. January 10, 1914, a letter to President (later Bishop) Herbert Welch, says, "I have just heard the results of the proceedings of the three educational conferences in the interest of the American University, and I want to thank you for your sympathy and support of my brother (Franklin E. E. Hamilton, afterwards one of the bishops) in that much mooted, sometimes bitterly opposed, but continually growing in-

stitution. As I made the first subscription to it in answer to the first appeal by Bishop Hurst, and have defended it on the floor of the General Conference and in all the meetings of the bishops, I appreciate whatever has been done by the whole Church and now by you in promoting this enterprise of such great possibilities."

It was a kind of habit of leaders in various undertakings to turn over the hard parts of their task to "J. W." A letter of 1927, says, "The bishops loaded me with another responsibility, to panel the Wesley and Holy Club room in Lincoln College, Oxford, the request for which came through Bishop Johnson of South Africa, who urged it because of the permanent privilege it gave us of putting before the students and all tourists a memorial to the beginnings of Methodism. I then secured consent to place an oil painting of John Wesley in some conspicuous part of the paneling, to give information and significance to the room. They were quite willing, provided a copy should be made of the famous Romney portrait of Wesley. I chased the world around to find where the original was, and finally found that a collector had bought it and brought it to this country. I readily obtained consent to copy the picture by a first class artist, and a most accurate and beautiful copy is now ready for me to take over." The visit of Bishop Hamilton to the ancient seat of learning, for the opening of the well-furnished room of Wesley and the presentation of the splendid portrait made of him, is mentioned in another Hamilton message to the same associate. It is from London, August 3, 1927, and reports a most cordial reception: "They have been treating me with enough honors at Oxford for me to distribute fragments all round the Board of Bishops, but as I have not done so, please remember when you look at this letter that as I began with you I will go no further, but give you the whole bunch. Yours affectionately always."

Elijah Embree Hoss

To Doctor W. H. LaPrade, from whose correspondence many letters have been obtained, Bishop Hoss refers in 1902 to his "almost continuous absences from home. I write now to thank you for your kind words and to say that I shall lay them up as a permanent possession in my heart."

Several of the letters signed E. E. Hoss refer to meetings of the

Methodist Commission on Federation, an organization which long served to keep the chief branches of Methodism somewhat in touch with each other. The spirit shown by the letters which passed back and forth between members of this body indicates a sense of that underlying unity in the Church which finally came to a fruition so marvelous and impressive as to thrill and inspire Christendom everywhere.

March 30, 1906, "My dear Bishop Foss: Your kind letter has been carefully read. I have written fully to Bishop Granbery, the chairman of our Commission, and he will no doubt communicate with you. I am sure that our General Conference will be glad to take the next step in Federation, but I doubt whether our Commission would feel at liberty, without a fresh grant of power, to do more than consider any new measures that may seem desirable. It would give me the greatest pleasure to see you and the brethren from your Church once more. Fraternally yours, E. E. Hoss."

The negotiations between the two American Methodisms go forward. "January 11, 1910, My dear Dr. Goucher: Yours of December 27th would have been answered much sooner but for my absence from home. At the requests of Bishops Cranston and Wilson I have agreed upon February 2nd as the date and Baltimore as the place for the holding of our next meeting of the Federation Commission. With kindest regards."

The long-time efficient editor of the New York Advocate, Secretary for many years of the New York Historical Society, was doubtless much pleased to receive the following from Bishop Hoss when he was promoted from assistant to editor, "My dear Doctor J. R. Joy: This is to congratulate you and the Advocate. The resignation of Dr. Eckman, who gave such great promise of success as an editor, was of course a surprise to me, though I can easily understand how his heart was pulled to the pastorate. The Book Committee could not have done better than to put you into the vacant place. It is my earnest wish that you may have a long and happy career as Editor. You know the job to begin with. Most fraternally yours."

Merriman Colbert Harris

An undated letter to Doctor J. R. Joy contains a statement which, while a perfectly sincere expression of a good man who spent forty

years in Japan and gave the strength of his life to its higher interests, reads strangely today. I venture to state the belief that the service rendered to the people of Japan by Bishop Harris, the labors of Bishop Honda and his successors and the lifelong fidelity to Christ and Methodism of the splendid educator, Baron Shosuke Sato, one of the most interesting laymen I ever met, together with the work of many bishops, missionary leaders and teachers, has not been totally destroyed. (This was written during the war with Japan.) Sifted as wheat, the Christian character and steadfastness of some Japanese converts will be restored to open disclosure and to a future opportunity full of spiritual value and development. Bishop Harris once wrote our New York editor, "Thank you for your quotation from Viscount Ishii. Glad you like him. Japan is and has been true to America. I believe in the loyalty of both to each other. With sincere regards, M. C. Harris."

The translation of Bishop Seth Ward was the event which caused Bishop Harris to write the following most tender and gracious letter, dated Tokyo, October 2nd, 1909, "Mrs. Seth Ward, Dear Sister: By the steamer which will take to you the sacred form of your husband, this letter of sympathy and condolence. Out of my own grief and irreparable loss I send you a word of comfort. I met your dear husband on his arrival in Yokohama, and was there so pained to find him very ill, but cheerful and courageous, trusting that in a little while he would be much better. I was not here on his previous visit, and so did not know him, but his praise was in the Japan churches and mission circles. I had many things to say to him and sought his counsel, and so I was surely disappointed. No bishop ever on his first visit here so won the respect and love of all the churches and missionaries. They are all in great sorrow and sympathy for you and your children and the great, beloved Church bereaved of its youngest and greatly beloved bishop. Your son has been so faithful and devoted to his father and it is a comfort to us all that he is to accompany the remains home and be with you in your grief. What a princely man, and such a great missionary in spirit, vision and consecration! The funeral was most touching and beautiful. In his death he glorified God, even as he did in his life."

From the famous Imperial Hotel, Tokyo, Bishop Harris, September 3, 1917, wrote Bishop John W. Hamilton, "My dear Bishop:

Your gracious and brotherly letter found me in Tokyo in the early summer. I note what you say about the union of the two churches. We are taking great interest in this subject in Japan and Korea. All the arguments are for union, and there is no question that when the two big Methodisms come together organically, if on a right foundation, the benefits will be great in all mission fields where we are represented. I believe that this is the last year of the great war. There is a limit to the patience and endurance of the people. But good fruits will come forth from all this fearful struggle. I hope that the war after all will not prevent your securing large sums for the American University.

"We have just been favored with a visit by Bishop Burt and his son and also by Bishop Kilgo. They brought, of course, news from home, and greatly cheered our hearts. Bishop Burt and Bishop Welch soon left for Korea and China. Bishop Burt did not seem to be in perfect health, though he protested that he was quite well. Bishop Kilgo is a mighty preacher of the old style, and he greatly moved many people by his fiery eloquence. I thought of you as I listened to him. Again and again his voice was just like your own, and in appearance he so reminded me of you. He certainly is a man of power though I regret to say he is not in the best of health.

"My campaign begins next month. During the year, please God, I will cover Japan, Korea and Manchuria in a preaching campaign. Preparations are being made to receive me. I shall spend most of the year with the people, away from the missionaries. Soul, body and spirit thrill with joy at the prospect of giving the Gospel to the people. How good to be free from all the service of tables and to give myself wholly to the service of the gospel! I have to thank the Heavenly Father for continued good health. Sincerely your brother, M. C. Harris."

Joseph Flintoft Berry

It is unfortunate that this bishop rarely dated his letters in full. In a great majority of cases the year was left out. One may sometimes determine the time of writing by internal evidence, but this is not always easy or possible.

To Doctor Claudius B. Spencer: "Here is a shortish 'piece' which I would be glad to have you print. If you would accompany it by

one of your keen editorials (either for or agin) I would be glad. But, Claudius, religious education will not save the great sinful, sorrowing world now outside the Church. Methodism used to know how to lead in vast and glorious crusades among the nonchurched multitudes. Have we forgotten how? As always, J. F. B."

Two undated letters to Bishop R. J. Cooke may be placed rather closely because of events to which they refer. "When I returned from Atlantic City I read your suggested amendments to the address (that of the bishops to the General Conference, to be written and presented by Bishop Berry) with a great deal of interest. Some of them are so logical and proper that I will adopt them at once. Others would probably improve the literary finish of the paper, but it is so characteristic of my peculiar style that, not being incorrect, it reflects my personality. I therefore do not like to sacrifice certain words and expressions that have become part of myself. I thank you heartily for your great kindness in going over the paper so thoroughly, and I also appreciate your approval. Yours is the only proof so far returned, and I am *quite curious* what my other colleagues will suggest. What you have done to this proof shows me why you were called a great book editor. Your taste is certainly exquisite, and your critical eye is keen." The other letter to Bishop Cooke, after its message to him, contains mention of a bishop whose life of great promise was not long spared to the labors of the episcopacy. "All hail and heartiest greetings! I have thought of you a thousand and four times since we departed at Des Moines, and I have wondered how you were adapting yourself to the new life. (Bishop Cooke retired at Des Moines, 1920.) I see by the papers that you are a little better, and have been preaching a great big sermon. Good for you! All your army of friends greatly rejoice. Everything as usual here (Philadelphia). Plenty of work, and not enough time. Brother Bickley starts for his far-off home (Singapore) tomorrow. He is going to make a strong and useful bishop."

A letter to Bishop Cranston preceded a trifle in time the latter of the two to Bishop Cooke, just presented. "I return herein the Quayle love-letter. It is a tonic, as is everything that blessed red-top says or writes. I did not think your letter was gloomy. I have often envied you this winter, when I have been driven unduly by many duties. I imagine I would be happy if I were free, *but* my wife says not. Of

course, if I should retire, I would need to be busy at something, even if I dug up my trees and shrubs and put them in a different place once a year! I am just through the Philadelphia Conference. It was a very harmonious session—for Philadelphia. You know how heavy the Cabinet work is here. We are all in mourning over the going of dear Bashford. We shall miss him at our meetings and the Church will miss his inspirational missionary leadership."

It happens that many letters of Bishop Berry, whether written from Philadelphia or from the "Berry Patch," as he named his cottage on Chautauqua Lake, contain references to departed friends. As Westfield is very near the summer home of the Berrys, it is not strange that in a message which was penned January 7 (doubtless 1925) Bishop Berry says sadly, "I am gloomy today because Dr. Welch (the famous producer of Concord grape juice) has gone to Heaven. He deserved to go there, but I am selfish enough to wish that he might have stayed around here a little longer. He was a great, loyal friend, and I am going to be awfully lonesome."

William Fraser McDowell

Reference is made in my personal reminiscences to one of Bishop McDowell's devotional addresses at General Conference in which he paid a tribute to his father's Christian character and devotion. In a letter to Rev. Ernest L. Thompson, 30 October, 1914, he says, "My dear friend: More than I can tell you I thank you for your gracious note with reference to my father. He had lived a long, useful and happy life. I am thankful above all things to have had him and to have had him so long, and I am thankful now for the assurance I have that the firm faith which sustained him through the years has its full and perfect outcome in the life to which he has gone. Gratefully yours."

To President, later Bishop Welch, a sympathetic note written on a train, April 6, 1915, runs: "Dear Welch: I am sorry you are all cut up. I know what it means. The fool doctors cut into me to find out about my gall, when they might have asked my Conferences. They drained out a lot of poison, and removed some gall-stones, and left me so amiable as to surprise my friends. But, I do not like to have anything wrong with you, even for a day. *Good* men are scarce, and must be preserved, not pickled. I shall be glad when you are on your

feet again, though sorry if you use your feet too soon. Indeed, I suggest that you give your feet a long rest. Remember the holy example of one good and great man who, after a like experience, toiled not nor spun anything but yarns for the space of three months. Most of that time he held his wife's hand, and this shows that he was good and great."

One of the chief correspondents of Methodism was the unique editor, Claudius B. Spencer, a very friendly person. Many letters to and from him are before me. One from Bishop McDowell, 25 November, 1918, runs, "Dear C.B.S.: Thank you more than I can tell you for yours concerning my life here in Washington. I do not know what it has amounted to. I only know that I have tried to be of real service. I think the President and those associated with him are not wholly without appreciation of my efforts. These are not very comfortable days, here or anywhere, and a good many currents are running, as it seems to me, the wrong way. I suppose there is only one thing to do and that is to go ahead and do one's best and leave the rest. Ever yours, William F. McDowell."

23 January, 1931, Bishop McDowell wrote Bishop J. W. Hamilton, "Thank you very much for your note. It seemed to me that somebody ought quietly to speak out if anybody *can* speak out quietly. You remember one of the critics of Carlyle said that he made himself hoarse yelling for silence. The Christian Century appointed itself to be an interdenominational journal of religion. It was not chosen by the denominations to be such a journal. The title is a pure assumption on the part of the editor. It has both the merits and the defects of making omniscience a foible. It also shows constantly how dangerous it is to regard oneself as infallible. You remember Horton's statement that the papacy never took quite so fatal a plunge as when it proclaimed the doctrine of infallibility. Nobody is quite competent to use that particular quality. I just now had a note from Watson announcing the death of Dr. Carroll, also a note from Mrs. Berry saying that the Bishop is in the hospital in Florida with carbuncles."

James Whitford Bashford

When Doctor Bashford was pastor at the Delaware Avenue Church, Buffalo, he was being considered for the Presidency of

Ohio Wesleyan University. In reply to a letter of the Agent of the Book Concern, he wrote as follows: "June 5th, 1889: My dear Dr. Cranston: I sent you a brief note yesterday in regard to your presentation of Dr. Moore's name for the Presidency of Ohio Wesleyan University. I should have made my statement a little stronger than I did. My personal preference is to remain in the pastorate at least for the next few years and perhaps for life. It will therefore be a personal relief to me if the Board will fix upon Dr. Moore instead of myself for the Presidency. Fraternally yours, J. W. Bashford." It is interesting to note that the three names involved in this correspondence, Cranston, Bashford and Moore all appear later in the list of Methodist Bishops.

Peitaiho, China, August 16, 1905, to Levi Gilbert, Editor Western Christian Advocate, "Dear Doctor Gilbert: I cannot tell you how delighted I am with the Western of June 28, which has just reached us. Using your own phrase, you certainly 'have made good' on this issue. Your editorial on 'The Meaning of a Christian College' ought to be printed with Professor Walker's unique address at the inauguration of President Welch and with the close of President Welch's inaugural address, and used as a tract by the University. I believe they would help secure another hundred thousand dollars for the dear old college. With regards and love, believe me, Cordially yours."

To Mrs. Stuart C. Wright, Bowling Green, Ohio, November 23, 1906, "Dear Mrs. Wright: I want to tell you how much I appreciated the splendid labors of your noble husband. I felt at the time of the dedication of the church that he was steadily sapping his vitality. I sometimes think that many of us will need to follow in the footsteps of the Master, sacrificing health and strength and life itself for the building up of the Kingdom. Certainly your husband did that and I am sure that he has a crown which only those who have trod the path of sacrifice will receive."

"Dear President Welch: We are glad to hear of the successful year which the University has just concluded. Your recommendations are remarkable for their sanity. The times (July 29, 1913) are somewhat troublous in China. I sympathize fully with the aspirations of the young Chinese, and it is barely possible that their distrust of Yuan Shi-Kai may yet prove well grounded. So far, however, as the

people of the north who are in close connection can judge by his sentiments, they believe that Yuan is honestly in favor of a republic. I too believe that he would rather be the father of the republic than the founder of a dynasty. Whether our conviction is correct or not, two grave dangers confront the Chinese: one of foreign intervention, especially upon the part of Japan and Russia; and the other, the failure to carry out the ideals of the republic. If foreign intervention takes place the Chinese will have no government in which to carry out any ideals. Hence, I think their first duty is to avoid civil war and maintain peace at all hazards, and thus keep themselves out of the hands of foreign nations."

William Burt

Saeby, Denmark, June 16, 1910, "My dear Bro. Prentice: I have just had seven Conferences in rapid succession and am now at a little quiet place for a few days before I go on to Norway. Thank you very much for your interest in Dr. Clark and myself and our work. We need help very much, because the enemy is pressing us on all sides and you know that the Jesuits never sleep. At present we are erecting new buildings for our Young Ladies' College in Rome, the special dread of the Vatican. I would suggest that you get together about $200 to furnish a room in one of those buildings, and give the room the name you may desire. This would be something definite, and for once only. For a scholarship in the Girls' or Boys' School we would want about $40 a year. If you cannot give $200, but can give $100, we will select a smaller and more modest room. Of course I remember you at Drew and am delighted to hear from you." The Rev. George H. Prentice was a well-known, devoted and undismayed worker for prohibition.

February 2nd, 1911, Bishop Burt wrote the Methodist Book Concern from Zurich, Switzerland, "I have just read with great interest Dr. Charles Edward (later Bishop) Locke's Brochure on Eddyism. It is an appropriate message for the hour; clear, direct, strong and convincing. By it Dr. Locke has rendered an incalculable service to the Christian world. I desire a number of copies immediately, so that our editors in these different countries in Europe, where the insidious error is already claiming its victims, may enable Dr. Locke

to deliver his message through twelve other languages." This letter is marked "12 copies sent 3/11-11."

To Rev. John R. Gates, lately deceased in Canada, October 15, 1913, a note of Bishop Burt from Buffalo says, "I had and have a personal interest in you both, because of your record in Africa. I am leaving today for Washington. It seems to me that your duty is in Africa, if Mrs. Gates is able to go. If she is not, then you ought to settle down to a pastorate somewhere here. Let me know your decision and I shall be glad to cooperate in finding you a suitable place. I am, Yours fraternally."

Doctor O. S. Baketel, laborious editor, received this message from Bishop Burt, December 7th, 1915, "My dear Dr. Baketel: Congratulations on the wonderful Year Book. What a mass of work, and so well done! Of course each man looks first to his own record. Why did you not give me 'Italian Mission' as part of my Area? It is generally treated with discourtesy, but I did not think that you would leave it out in the cold! Cordially yours, William Burt."

To Mrs. John A. Patten, Chattanooga, "My dear Mrs. Patten: Last Friday was one of the most memorable days of my life. I can never forget the visions and the impressions. I was really inspired by the outlook those beautiful new buildings gave me for the University of Chattanooga. Personally, I am a great believer in beautiful buildings. They seem to mean so much for the future of any church or institution. I am very glad that the superbly beautiful chapel is to be in memory of your husband. Please accept my cordial congratulations and hearty thanks. Very sincerely."

John James Tigert

Among documents from the pen of his father, Bishop Tigert, contributed by President Tigert of the University of Florida is the following letter. The author of The Constitutional History of American Episcopal Methodism here displays the careful and logical analysis required in a case involving a decision and act of one of the bishops of his Church, "My dear Doctor: I have taken time to consider the questions you ask. I take it for granted that you want an opinion on the legal points, without any regard to personal considerations. With that understanding, I give you mine, as requested for what it is worth.

"1. In the matter of the bishop's ruling and administration in the Virginia Conf., the possibilities of correction by appeal have been exhausted. If it is thought that the decision of the College of Bishops is erroneous, there is no recourse but to convince the Gen'l. Conf. of the fact, and have the lawmaking body so to alter the old statute or to frame a new one, that the administration complained of shall be hereafter excluded.

"2. There seems to be a tacit, general, and accepted understanding that regulations passed by a Gen'l Conf. that are not inserted in the Discipline, have force during the ensuing quadrennium, and no longer. What basis this understanding rests upon, I do not know. It is not involved in the nature of the case. Rather, the presumption would be that such legislation is valid until repealed, or nullified by changing conditions. I am of opinion that if one were to undertake to codify such legislation from the organization of our Church, he would find some inexplicable and not a few contradictory enactments.

"3. Undoubtedly the general principle is that every itinerant preacher in good standing is entitled to an appointment. But I do not think that it is possible so to stretch this principle as to make it mean, explicitly and without qualification, that any temporarily unemployed traveling preacher is entitled at any time to any vacant appointment in the gift of the Bishop in whose hands he is. If a preacher believes he has been wrongfully left without work, his obvious remedy is a charge of maladministration against the Bishop who withholds the appointment (under Pr. 98, Ans. 2, p. 72), when all of the material facts could be established by a judicial process before a competent court. In your case, as I see it, this would be an action *de novo,* on a new issue altogether independent of your appeal, or its merits.

"I have not shown yr. letter to any one, nor have I consulted anybody about this reply. It is my naked, individual judgment. I remain, Very sincerely yr. Bro. Jno. J. Tigert. P.S. Of course. I am prepared to stand by these opinions under proper circumstances, but perhaps you had better not quote me without first informing me."

Seth Ward

"My dear Sister Allen, The Texas Advocate brought notice of brother Allen's death. I cannot express to you the sense of personal loss brought home to me. Brother Allen was my first Presiding Elder in the Texas Conference, as kind to me as a father could have been. He took me into the relationship of a confidential friend. He was wise and true. Methodism is enriched by the record of his life." This tribute to a good Presiding Elder, Doctor B. W. Allen, could be duplicated in many instances. The date is August 10, 1903. September 27, 1908, Bishop Ward wrote to Mrs. Ward a comment on the Korea of that date: "I reached Shimonoseki, Japan, last night. My stay in Korea was brief, but most interesting. The country and people are 500 years behind the times, and *heathenism* is to be seen there in some of its most repulsive forms." A quarter of a century later, I received a much better impression of this country, though it was suffering from Japanese oppression.

John Louis Nuelsen

Most of the letters of Bishop Nuelsen in the Methodist Bishops' Collection were written to the writer of this volume and are not being published. Since our long-time and able reprsentative in Europe has been away so briefly his correspondence has only begun to drift in. However, the following items are well worth quoting as being characteristic of the writer.

To Bishop J. W. Hamilton from Zurich, Switzerland, March 4, 1926, came this message: "May I join the host of friends who offer you heartiest congratulations and best wishes upon the occasion of your birthday. How grateful we all are, not only for your distinguished services to the Church and Kingdom, for the inspiration that has come to all parts and all activities by your leadership, but also for the brotherly spirit and the cordial fellowship which everybody feels and treasures who has come in touch with you. You have encouraged and helped me more frequently than I can tell you. In my thoughts and in my prayers I am with you quite often."

After the beautiful lady who was Bishop Nuelsen's comrade for so many years was taken away he replied to a letter of sympathy sent him by Doctor Otto E. Kriege, "From my heart I thank you for your letter. It reached me just before I left Zurich. Just as the

many prayers that ascended to the throne of grace in behalf of Luella had built a wall about her so that no fears nor doubts nor anxieties, nor even physical pain, were permitted to disturb the peace of her soul so we experience the sustaining power of God. I expect to be back in Zurich before Christmas. It will be a lonely road for me to travel, but somehow I feel as though this were one of our long separations and that on the other side of the ocean she is waiting for me, and so she is. With hearty greetings, John L. Nuelsen." This letter is dated on board R.M.S. Majestic, November 14, 1933.

To Doctor and Mrs. Julian L. Wadsworth, whose work in Europe was so distinguished, the bishop wrote, "Jan. 11, 1939. Dear friends: Here I am on the Italian steamer, Conte di Savoia, bound for Naples. I shall have to spend a few days in Rome and then proceed to Zurich. Toward the end of the month I hope to be in Geneva. I trust that by this time Mrs. Wadsworth is well again. This is merely to send you a line of greeting and an expression of my best wishes. A number of friends in America inquired about you, for certainly you are held in high esteem and loving memory by the many whose lives you have touched, as well as by Yours faithfully."

William Alfred Quayle

Bishop Quayle's letters, many of which I have, are as a rule non episcopal. Once in a long while he took pains with his awful typewriting, which at that was better than his nearly undecipherable hand. He once wrote me that he could spell as well as I. Then, I asked, why didn't he? Much of his correspondence is undated, and sometimes his letters end with the drawing of an alleged bird, which signature or sign-manual, supposed to be a quail, looks more like a half-picked chicken or a young buzzard.

What a writer he was—this genius and wizard in the use of beautiful English! See the list, themes and quality of his many books! But the letters are something else again. Yet he wrote early and often, though rarely at any length. This "blessed red-top," as Bishop Berry calls him in a letter quoted above, was always penning (?) something kind and reassuring. As, for example, to Bishop Cooke, no date, "Dear Richard—Your article is a sockdolager. *Bravo.* Loving you. Qyl." There is a shameless or shameful big ink blot

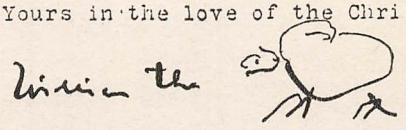
where he started to write. It may be his picture of a sockdolager. To Doctor Wright, no date and signed by an attempted bird, "Dear O. K. Wright—The pictures delight us, we being so glad to have you and sister Wright with us at Dreamhaven (the Quayle summer home). You look good to us. While I could not as a godly man, agree that you were good, I do not contest it. There is an adum—BRATION of truth in it, or at least a BRAY of truth. So I do not dispute, but love you now and always."

I must quote from the last letter which Bishop Quayle sent to Bishop Charles E. Locke, which came into the Collection from the three generous daughters of the Locke family. The Lockes were residing in St. Paul when, on January 28, 1925, the letter below came from the writer. Bishop Quayle departed for the better land on March 9 of the same year. He said, "Dear Bishop of the White North: You may have heard of me. My name is found in all standard books on ornithology. Sometimes my picture is there too. In those books it looks well, is modest and trim, in fact demure. Only in the bird books do I look picturesque, but I am nice in a manner, living like Jack Falstaff of saintly memory. How good your letter was, and how good to see you and hear you skating up and down the north pole. Put your flag on the pole, and don't let Mr. Cooke's flag interfere with the presence of yours. The world is your parish (original strictly, and caveat applied for). Those brethren of St. Paul Area are a part of the salt of the earth. I enjoyed them, though as for that what Methodist preachers have I not enjoyed? It is strictly their fault. I want to live with them in Heaven." The final remark, which is very typical, does not end the letter, which is one of a number with an alleged bird as a signature. This is the only one in the Collection, however, subscribed as follows: William the ??.

Doctor Quayle, pastor of St. James Church, Chicago, wrote Bishop Fowler, at sometime or other, "This is to say 'I love you and can't help it. God bless you. I see by church paper that my opinion is you are the greatest living preacher. I think so all the time. Do get well. Quayle." To Doctor James H. Willey, "My dear—How good and better than good to hear from you again and it would be still better and much better to SEE you again. You are a resident in my heart. I reread the other day your remarkable article on Dante. That has more sagacity and vision than any single article I know since Lowell."

Two Quaylist letters to Editor Spencer contain these sayings: "Wherefore, good Claudius, I drop ye a note conseedering ye have holpen my heart by yer boonie gift o' a book on ye old books which just in my hands I take wi me on my this day's journey. Blessings on ye for the lad ye air." And this one: "I wish you could say somehow in Central how highly I think of the character and eloquence of Robert McIntyre. If you will put such a word in the paper I shall be glad." The latter message is signed by a particularly sketchy sketch of a bird. In view of Bishop Quayle's inheritance it may be imagined that this time he was trying to picture a Manx bird.

A Unique Signature of Bishop Quayle



February 2, 1911, dated for a wonder, is this message to Charles Edward Locke: "I am just home from holding Conferences and find your brochure on Eddyism which I have read with illumination. Your contention is just, and you have, as it seems to me, clearly made out your case. I know the widow of the doctor in Concord, N. H., who was the family physician of Mrs. Eddy. The arch-healer, with a 'family doctor,' and the teacher of there is no such thing as evil, a believer in witchcraft, is an edifying and EDDYFYING spectacle to the twentieth century! The career of this so-called foundress was one of systematic duplicity, so far as may be judged by her sum total of acts."

A characteristic note of sympathy in an envelope post-stamped at St. Louis, December 31, 1917, says, "Dear Sister Gilbert:—I am grieved with you in your loss and our loss. Dr. Gilbert (able editor of the Western Christian Advocate) was a wise and big man and worth much to the Church of Christ. He knows about immortality, where he is in this Christmas weather. May the Master of souls com-

fort you in all things by His grace, which appears to be the only satisfying portion in stress like yours."

The following went, June 10, 1932, to Doctor Loren M. Edwards, long pastor at Trinity, Denver, who with his brothers, Paul and John F., was a son of Dr. C. C. Edwards, one of the stalwarts of a previous generation of Indiana Methodist preachers: "Dear Loren: How good it is to hear from you, and how happy I am at how you prosper in the work of the Lord, and how I remember the good times we had riding around the country on your circuit. At General Conference I met your father, and his heartiness and kindness and love did me more good than sunlight. I always love the whole kit of you, as I think you know." The signature, for once, is William A. Quayle.

Walter Russell Lambuth

As some indication of the problems which took the time of Bishop Lambuth before his election to the episcopacy we may consider a letter to Bishop Seth Ward in 1906, "My dear Bishop: It was necessary for me to leave yesterday for Gulfport and in advance of the meeting of the Executive Committee. I have asked Brother Hamilton to confer with you about calling a meeting as soon as you return, in case a quorum can be secured. The matters to be brought up pertain to the work you have had in hand during the year, so that you are fully competent to present the items of business.

"I favor the following action: 1. That $4,000 be borrowed on the Asbury property, which is more valuable today than before the earthquake, and that instructions be given to Dr. Reid to apply the same to complete the work on the Berkeley Church. 2. That the Executive Committee guarantee in behalf of the Board of Missions the raising of $4,000 to meet the $6,000 guaranteed by the Rosebuds of Virginia for the building and equipment of the new school improvements in Monterey." Then follow details as to how to get the sum guaranteed as above.

July 3, 1916, to Bishop J. W. Hamilton, Bishop Lambuth writes, "Permit me to express my sincere thanks for the beautifully bound copy of the Episcopal Address presented by you to the Thirty-second General Conference of your great Church. Last Friday night I had the privilege of attending a reception in Los Angeles given the

Bishops Hughes by the preachers of the Southern California Conference. It was an occasion long to be remembered. We were still in the glow of the Saratoga Conference and felt the inspiration of the Spirit of God, who surely led you and your colleagues in the supremely important work committed to your hands, and in the leadership of that notable body. I devoutly pray that in the wisdom of Almighty God our Methodisms may one day be united. Congratulating ourselves and the Church upon the election of your brother (Bishop Franklin Hamilton) and again expressing my appreciation for your thoughtfulness, I remain, Yours very cordially, W. R. Lambuth."

From Oakdale, California, Bishop Lambuth wrote Doctor J. F. Goucher, February 28, 1917, "Your greatly appreciated letter of February 12, enclosing copies of letters from Dr. Schneider and Dr. Sato concerning the Union Christian University received with thanks. Your statement and theirs illuminate the subject most helpfully. My first impulse was to plan at once an article for our Christian Advocate, or for our Review. Upon second thought shall write Dr. Haden at Kobe to prepare such an article which coming from the field will do more good under the circumstances than anything from my pen just now. It will be my pleasure to stand by any measure that may be adopted by our Board of Missions, and will see what can be done to get Bishop Hoss to take the initiative.

"You probably have seen Bishop Mouzon's article in the February 9 issue of the Christian Advocate under the caption, 'United We Shall Stand.' He has committed himself in the Church as well as in the Joint Commission, and will stand by his guns, I believe.

"Should an invitation reach you to deliver some addresses on Missions at the Southern Methodist University I hope you can accept. You could do the Cause much good and it would give you an opportunity to discuss this Japanese University matter and other questions with Bishop Mouzon and Dr. Hire.

"I did my best in company with Dr. Cook to impress Dr. Speer with the urgency of the case in Japan, but he did not seem inclined to take a very optimistic view of the situation for some reason. Would it not be well for you to get three or four men on the field to write to the Doctor or to the committee, pressing the urgency of the case.

With sincere and affectionate regards, I remain, Yours cordially, W. R. Lambuth."

Edwin DuBose Mouzon

All of Bishop Mouzon's correspondence which has come my way, with few exceptions, relates either to Unification or to Ecumenical Methodism. This is not strange for outside of the work of his office these were his chief interests for a good many years. Among exchanges of views between Bishop Mouzon and myself are two long letters written in 1917 stating conditions and important attitudes as we saw them at the time. These statements may be published later, when a fuller history of proceedings relating to Methodist Union may become useful.

In 1916 Bishop Mouzon wrote two letters to Doctor Joy of the New York Christian Advocate. In one he says, "It is a great task that the Joint Commission is called upon to perform. If it is God's will, we shall find a way. I believe it to be God's will." In the other message the bishop says, "I have just given to the press of my own Church a communication touching the unification of American Methodism. The form of the paper shows that it was intended primarily for the people of the Southern Church. It is possible, however, that it might do good just at this stage of the discussion to print it in the New York Advocate. I am therefore mailing it herewith to you. If you print any of it, I shall ask you to print it all."

A debacle in Unification plans and their defeat occurred in 1920. A scheme was offered then that met with acute dissatisfaction on the part of many thoughtful Methodists of the various branches of the Church. Opposition to the proposals of that period is expressed vigorously in some of the correspondence in my possession. This failure did not however chill the spirits of those who were confident of the ultimate outcome of their vision of a unified Methodism in America. It was some years later that Bishop Mouzon was writing friends like Martin E. Lawson, attorney, Liberty, Missouri, after this style, "My dear Judge Lawson: I thank you for your letter with information concerning organization contained. We are expecting your Conference to see to it that every single vote goes for Unification. We are counting on you to do your utmost. Get that article ready just as soon as you can."

Later in the same year the bishop wrote two messages to Judge H. H. White, Alexandria, Louisiana. In the first of these communications he said, "We were distressed to have your letter explaining your absence from the meeting of the commission as due to the very grave illness of your son, Colonel E. F. White. Dr. Decell (later Bishop) has already expressed your regrets at not being able to attend the meeting. I sincerely hope that your son has continued to improve. We had a most satisfactory meeting of the Commission on Church Union. I believe now that we shall get together this time." The last week in July, 1935, Judge White received a notice signed by Bishop Mouzon announcing what he said might be "the last session of the Joint Commission before our plans are made public. My own opinion is," he adds, "that the work being done by our Joint Commission is just now the most important thing going on in the evangelical churches of America, and that it will have nation-wide and world-wide significance. It is my hope that you will consider this meeting your most important engagement and plan to attend for the full time."

I am using almost none of many letters addressed to myself by Methodist bishops, but include here the following evidence of Bishop Mouzon's interest in Ecumenical relations. I have other communications of his to the same purport. Charlotte, North Carolina, December 30, 1929, "Something more than a year ago I wrote Bishop McDowell touching the 1931 Ecumenical Conference of Methodism. At that time it was not possible for us to agree with reference to a time for a meeting of our two committees. Later he referred me to you in the event of the necessity of further correspondence. The College of Bishops of the Methodist Episcopal Church, South, meeting in Birmingham last week, instructed me to take up with you at once the consideration of this important matter. We have heard nothing from our British brethren. If there is to assemble another Ecumenical Conference of Methodism it occurs to us that our committees should get together at the earliest practicable date." That such a meeting occurred soon after the above date, that Atlanta was chosen as the seat of Methodism's World Meeting, and that the Ecumenical Methodist Conference then planned became the most influential gathering of International Methodism held up to the present hour, are matters of history.

Sometime after the above extracts from Bishop Mouzon's letters were written, several additional good ones came from Doctor J. Richard Spann, of San Antonio, the Bishop's son-in-law. These illustrations of thoughtful correspondence will probably be published at some future time. From one of them, October 30, 1934, I take now the following passage, "It was almost a miraculous comeback I made from the germ infection. But after the great Virginia Conference I did feel the need of rest. I gave the following five talks at the morning devotional hours at Lynchburg:

1. Methodism a personal and experimental rediscovery of the lost power of Christianity;
2. Methodism as a renewed emphasis on the doctrines that lie at the heart of Christianity;
3. Methodism as the application of the ethical principles of Christianity in all aspects of human life;
4. Methodism as an invasive encampment on the field of the world;
5. The Catholic spirit of Methodism.

"The spirit of the Conference was the finest possible," wrote the Bishop, "I am in love with the Virginians."

James Henry McCoy

Letters which came from J. H. McCoy to Hoyt M. Dobbs are of deep interest. I quote a few items only. "Huntsville, Ala., Jan. 25th, 1901, My dear Hoyt: I am delighted and not at all surprised at the contents of your letter. I had thought before that you would decide it to be your duty to preach. It is, indeed, a solemn and momentous decision that one must make when one feels the call of God to His ministry. But I feel sure about *you*. You will, I have no doubt, be led on by the Spirit into a life of great usefulness."

December 27, 1910, Bishop McCoy wrote, "As the New Year draws near, my heart's desire and prayer to God for you is, that the sky of its every day may clear to the vision of your soul; that soul-satisfying success may attend the labor of your hands."

A paragraph in a McCoy-Bishop Dobbs letter of November 19, 1914, from Bay City, Texas, reveals the heartache often felt by episcopal administrators. "I left Hillsboro with a very sore and heavy heart. The distress of a few brethren over their appointments

I cannot help making my own personal distress. I know that, after having done the best I can, I should dismiss these things and not worry over them, but I have never yet been able to practice that philosophy. I can never tell you what joy and comfort I got out of your presence and association at the session. My love for you has grown through all these years."

Homer Clyde Stuntz

Bishop Stuntz was a very kindly letter writer as my collection indicates. He did write one epistle, also with the best of intentions and with his usual brotherliness, which was misinterpreted and misrepresented in the press and magazines of the country and which caused him much unhappiness. He told me all the circumstances personally. Large sums of money were spent in an effort to belittle the author of a most friendly communication. In the end, of course, the true interpretation of the incident was made very clear, but a lie has great vitality and power to travel. Later I came to know and to despise the chief perpetrator of this mischief.

February 24, 1909, Bishop Stuntz wrote Doctor Roscoe A. Barnes, "I thank you very much for your remittance on account of Mrs. Ballard. I will see that it goes to Brother Klinefelter in the Philippines. I suppose both Mrs. Ballard and yourself would be quite willing to have it bring two or possibly three churches into existence, rather than only one. If Brother Klinefelter can use it in such a way it will probably be of larger service at this stage of our work in the Philippines than to put it into the erection of a single building. I will impress upon him the great importance of communicating with yourself and Mrs. Ballard, sending a description of the buildings erected, the nature of the towns in which they are placed and if possible a photograph. Again let me thank you very heartily for your service in bringing us the gift."

To Doctor O. S. Baketel, this appreciation of good work: "Beloved:—You are certainly a wonder. Your eagle eye lights upon all the interesting facts which humble, plodding Methodist workers like your correspondent desire to know. You certainly deserve what Joy said about you in the Advocate. It is good enough for you! If you don't want that kind of thing said, then behave yourself and get out a dull, commonplace, poky old Year Book like your honorable

predecessors did 'since time whereof the memory of man runneth not unto the contrary.' I would hug you if you were not so far off. All I can do at this distance is to give you a little anticipatory epitaffy. Now about these new statistical forms. I have read carefully what you have said. It all looks simple. I will do my best to explain it, but oh, my brother, do not build your hopes too high. The capacity of the average Methodist preacher for muddling his statistics has never yet been sounded. In any case you will have the satisfaction in the Last Day of having done all that lay in your power, and I shall try to run a close second."

Halfway to Yokohama, October 7, 1918, "My dear Dr. Spencer: Your address at Savannah on caste in the Church was a great deliverance. Somehow I had missed reading it until today. Let me thank you personally for saying a strong word. I do not understand the obsession of Dr. Parkhurst. He tortures facts. His statements have not only looseness, but there is veritable suppression of truth. Yours gratefully, Homer C. Stuntz."

From Omaha, May 28, 1919, the bishop wrote President F. W. Hixson of Chattanooga University: "My dear Dr. Hixson:—How I wish I might be present at the dedication of the John A. Patten Memorial Church Friday evening of this week. I have never ceased feeling a deep sense of personal sorrow, not only at his untimely death, but at the circumstances that hastened the end. I am just home from my long tour in Asia, and am burdened to the guards with work—trying to dig through the pile of mail that has accumulated."

Theodore Sommers Henderson

Bishop Henderson was a great believer in the printed page. For long periods he wrote a page weekly for the church paper of his Area, filling it with advice, suggestions and appeals. He cooperated with the editors, as the following quotation from a letter to Doctor W. H. Phelps of the Michigan Christian Advocate witnesses. "My dear William: Your Xmas letter was a refreshment and a compensation. When I grow weary, week by week, trying to write something to keep the soul of some one alive the recollection of what some humble saint, far apart from the whirling city, has said to me about the 'page' cheers me on.

"If there is a bishop who 'backs up' his editor, let me reply that there is no editor in the Church who 'backs up' his bishop like W. H. P. When other editors are getting their 'backs up' at each other, let us not be weary in well doing by backing up and keeping up each other." This letter is signed by a monogram which Bishop Henderson often used at the close of his letters.

The many communications of bishops which I have gathered, as well as others I have seen, indicate that no one in the Methodist episcopacy, with the possible exception of Bishop Walden, has been as painstaking in correspondence with his associates in service as was Theodore Henderson. I have before me a single spaced three and a half page letter to District leaders and to the Area editor. This copy is personally undersigned, is freely underscored, and several comments are penned on the margins. As in case of another document of episcopal origin outlined above, the following is a condensed review of a carefully prepared and detailed message:

"Detroit, December 11th, 1916, My dear Dr: After going over many important items it seems to me imperative to call together the District Superintendents of the State of Michigan in the First Church of Grand Rapids, December 21st and 22nd. I desire to have you plan to stay through the entire day of December 22nd, including the evening. I need your cooperation and counsel as to the following important matters which you will see involve the program of your Districts for the next six months:

"*First,* the Conference Claimants Campaign for the State of Michigan. There are serious and critical questions involved in the whole proposition." The Bishop states in a paragraph the nature of these problems, kind of campaign, leadership and so on.

"*Second,* Area Conference interests. This is the most important matter with which we have to deal between now and February. (The Area Conference was dated at Central Church, Detroit, February 6-8, 1917.) The following items must be considered:

a. A decision upon immediate promotion methods and registrations on every charge.

b. The proposition that Sunday, January 7th, or some other Sunday shall be recognized as Registration Sunday. We must act as a unit.

c. Simultaneous meetings on Sunday afternoon in cities where we

have three or more churches. For example, in Detroit, a Women's Rally, an Epworth League Rally, a rally for Sunday School Teachers, and for Adult Bible Classes.

d. A complete outline of work for the District Superintendents' Council for February 5th and 6th, with work to be assigned each Superintendent and consideration of a Coaching Conference for Superintendents.

e. It is my purpose to recommend the appointment of a permanent Area Board of Counsellors, to consist of a District Superintendent and a pastor from each District, the remainder to be laymen, including women. My suggestion is a Board of from 93 to 111, the Superintendents to nominate at the Grand Rapids meeting. To decide how this Board is to be divided into commissions to promote particular work I have put upon the schedule for Feb. 9 a meeting of the Board of Counsellors.

f. Extension Meetings. I am convinced that the value of the Area Conference will be lost unless each District Superintendent plans for extension group meetings throughout the District." The Bishop suggests dates in February and the selection of teams to prosecute the consideration of evangelism, social service, Sunday School work, Epworth League work, missions and stewardship.

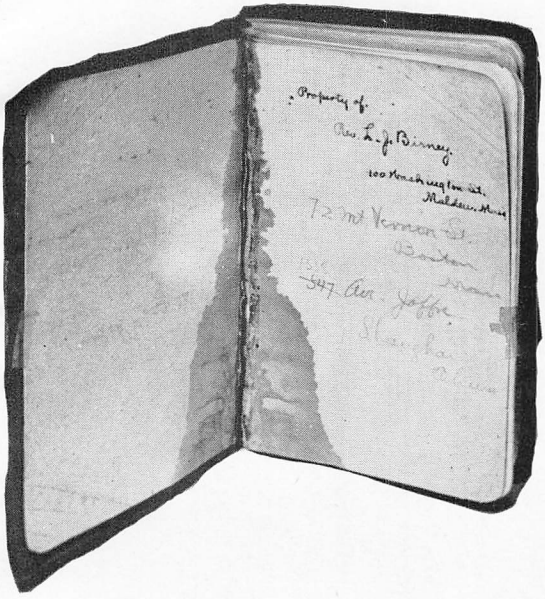
g. Consideration of joint quarterly conference in cities having more than one Methodist church on the afternoon of Registration Sunday.

h. The wisdom of an Area Sunday February 25th, with contribution to the Area Program." Here a written note says, "1. Or an offering on the Sunday following. 2. Or call for pledges at Detroit (2,000 at $5 = $10,000)."

"*Third:* Easter Evangelism Campaign." Half of page 3 of the letter is given to this topic, with suggestions under five heads.

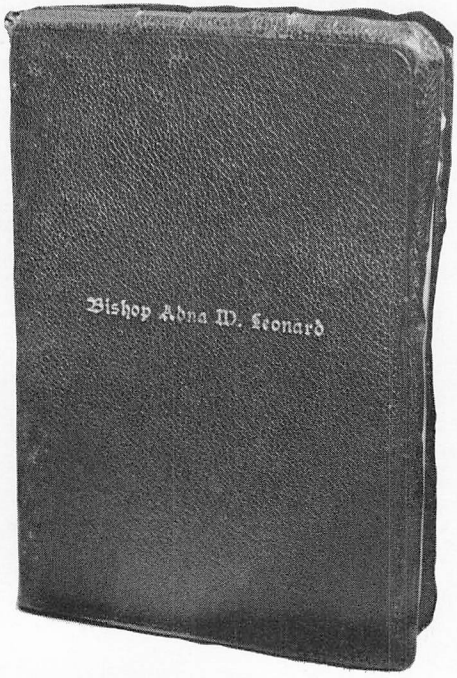
"*Fourth:* Young People's Work. I fear from our analysis that our work in many places has been seriously overlooked. I desire to consider with you: (a) The personnel of the District Cabinet, (b) The matter of District Conventions, (c) The State Institute next summer.

"*Fifth:* Summer schedules. It is necessary for me, because of the overwhelming demands upon my time to make my complete summer schedule within the next thirty days. I desire your counsel on the following items." Six of these are listed.



NEW TESTAMENTS OF BISHOPS BIRNEY AND LEONARD

Testament of Bishop Lauress John Birney. This copy of the Christian Scriptures was carried by the Bishop on his long journeys in China and around the world. There are three addresses written by him upon it, that of his home in Malden, of the theological seminary of which he had been Dean and of his location in China.



Testament of Bishop Adna Wright Leonard. The book pictured here is the one which was carried on his tragic trip to Iceland in connection with a mission to the armed forces of the United States of America during World War II.

"*Sixth:* Consideration of District Campaigns throughout the year. For example, special missionary and Sunday School campaigns in a concerted way over your entire District.

"*Seventh:* The difficult matter of making an itinerary throughout the year of the Resident Bishop, through the District Superintendent alone.

"I fancy I can see your face as you read this outline of proposed duties. I am well aware that it ought to take a week (to consider it) but we are now plunged in the very heart and heat of setting the pace for the activities of the quadrennium. I therefore ask you to lay aside all other duties, to change your program wherever necessary, and to be present in Grand Rapids. Very faithfully yours, Theodore S. Henderson."

William Orville Shepard

A card received from Bishop Shepard during World War I said, "Our lad was in the hands of his Country and his God, and we make no complaint. Very cordially, W. O. S."

Bishop Shepard, as in case of some other correspondents, did not always date his letters. One to Rev. John R. Gates, Umtali, Africa, was written July 16, 1926. From it we quote:

"I remember very well the trip to Mutambara and the walk from our mission to the kraal of the chief. I thank you for the pictures which you enclose. I remember the old chief's appearance very well, and I am glad to have his photograph. I have a very great interest in the mission at Umtali and Old Umtali, and think of them often. I have spoken on Africa a hundred times since my return, and in all kinds of meetings. I trust that I have given some incentive to the people to increase their gifts to missions. It will be of interest to you to know that I am to preside at the old Rock River Conference this fall. I shall surely have occasion to call attention to your long service in missionary work. Though we have seemed to lose some interest in the cause of Missions, it is only apparent. The cause was so wrapped up with others and buried under the idea of 'quotas' which equal taxation, that the heart of the Church was not manifest. The attempt now is to put the missionary cause back into the heart of the Church. I have helped a little in the attempt to do so. Please assure your family of my pleasant memory of the hospitality

have three or more churches. For example, in Detroit, a Women's Rally, an Epworth League Rally, a rally for Sunday School Teachers, and for Adult Bible Classes.

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which I received in your beautiful home. I can see in my mind's eye your library and some of the surroundings very clearly."

Adna Wright Leonard

For several years before his election to the episcopacy in 1916 it became evident that Adna Leonard's future lay in this direction. It is not surprising that early in 1915 he wrote a friend: "The brethren on the Pacific Coast have, during the past year especially, been writing to me some very kind messages, and I have also received a large number of communications from my friends in the East. There is nothing I prize more highly than the love and esteem of my brethren."

Among episcopal letters which have come into my possession one of the largest collections from the pen of one man is that of Bishop Leonard. His recent much lamented disaster and translation from the rugged shore of Iceland to the Islands of the Blessed makes all his correspondence and writings especially interesting. The contents of many of his letters are not yet old enough to be regarded objectively. There is valuable history in them but as in the case of a good many other papers which I have, which have been omitted from previous accounts, time is needed that the contents and personal references may mellow and broaden into significance.

In 1924, referring to the promotion of a financial operation by a prominent church official, Bishop Leonard wrote, "It is enough to say that the oil company has pretty nearly honeycombed this whole Area, and there are sure to be very unhappy reactions. I have taken a positive position against this whole thing and shall continue to do so."

Bishop Leonard sent three letters to Bishop J. W. Hamilton during November and December, 1930. In one he refers to the bishops' deliverance on temperance at their South Bend meeting, to his older colleague's health and to his doctor's decision that there was nothing serious in Bishop Hamilton's condition, provided he "would obey orders and take the treatment necessary." In the next letter he thanks the good man in Washington for a payment he had made for the A. B. Leonard (the Bishops' father) Jubbulpore Memorial. He adds, "I read and reread your statement concerning the present missionary outlook. It is tragic in the extreme, and from

more than one standpoint it is inexcusable." The letter of December 29th says, "I have read your splendid letter to the President. I think you have put the matter up in a perfectly compelling way and I am very sure that your letter will do much good. These have been very crowded days with me. I am now preparing for five Preaching Missions which I shall hold between this and Easter. Something must be done to keep the spiritual fires aglow. I am persuaded that the people are ready for a great spiritual movement, and I am praying daily that the Methodist Church shall meet the need and once again take the position of Commanding Leadership in Evangelism."

In 1935, July 10, Bishop Leonard wrote the Secretary of the Board of Education a thorough critique of a document he had issued as "a tentative and confidential statement" of views and objectives to be adopted and promoted by the Board. A copy of this paper had been sent to the bishop with a request for comments. The latter's analysis of the propositions advanced is too long for complete reproduction here, but a few paragraphs will suffice to indicate clearly the writer's attitude towards the central Person and teaching of Christianity. "You have given evidence," he says, "of painstaking care in preparing the document that you have sent. With its basic principles I am in hearty agreement. Under the heading 'Christian Education in the Program of the Church' you say 'Evangelism, with its emphasis on definite dedication to Christ and His cause, will continue to have a central place. Now, knowing you as I do, I am very sure of what you mean by 'dedication,' but I believe that a much more definite term should be used, that will conform to the Spiritual emphasis in evangelism. You use the expression," continues Bishop Leonard's 'comment,' 'A Christian view of Jesus Christ.' Now, again, I think I know what you mean, but is not Jesus Christ Christianity, and is not essential, genuine Christianity Jesus Christ? On the same page you use the expression 'and expressing new attitudes.' Why not say Christian attitudes instead of new attitudes? You may have a new attitude which may not be Christian. In the closing paragraph I believe you should come out more definitely and give Jesus an unqualified place and emphasis. Could you not say, In the idealism and dynamic of the Christian faith, or of the Christian life, rather than the vague term Christian religion?"

The secretary's address under consideration in the letter above quoted raised the question, "Should the Board of Education be given responsibility for directing social action as well as social education?' Bishop Leonard replied "Very definitely, No." He stated the conviction that the secretary should not say, as he did, "The Board of Education must be left to make use of action whenever educational effectiveness is dependent upon such action," which statement the bishop remarked is suggesting that there be given the Board of Education an authority which the General Conference, I believe, never intended."

In 1941 Bishop Leonard was unanimously made Chairman of a Joint Committee on War Emergency measures, and a letter, probably addressed to each Methodist bishop, as well as to those affiliated with the Emergency Commission of the Church, states that "The entire Commission is earnestly desirous of rendering the most helpful service possible. The interests of all our boys will be given careful and impartial consideration for the good of men in the service of our country and the Kingdom of God." The message closes, "My dear Colleague, I know I shall have your sympathy, your prayers and your cooperation."

A communication of 1943 records that "I returned from my recent trip to the Pacific Coast. I was gone for nearly a month and visited 31 military camps, naval stations and subsidiary units. The Government generously placed at my disposal automobiles, jeeps, airplanes and Red Cross buses. I met literally hundreds of chaplains and had conferences with them. Also I met large numbers of officers. I have naturally some very definite reactions. Our chaplains are giving a good account of themselves."

The story of the tragedy on the coast of Iceland, May 3, 1943, which cost the lives of Bishop Leonard, General F. M. Andrews, Chaplains R. H. Humphrey and F. L. Miller and ten other men of the Army will long be a sad memory in the hearts of vast numbers of people. The bishop had been assigned as a Protestant Church representative to visit the war front. After flying to Africa and England, before the dates of visits to the war zones he went to Iceland, on the shores of which came what seems to us a very great disaster. Of date April 2, 1934, I received a letter from Washington, which reads in part, "I cannot tell you at this time just when I will

take off, but it will be in the near future. You will be interested in learning that it was the President who suggested this mission to the chaplains and service men and said, 'Bishop Leonard, I think you are the one to go.' I am aware of the honor and humbled by the responsibility. Before leaving I am going to send to each bishop my itinerary, with dates, with the understanding that it will not be published, or announced. I know you will remember me at the Throne of Grace." The message to each of the bishops was duly sent, and all received the list of stops to be made, but which were interrupted by a journey to a warless and forever happy land and life.

William Fitz James Oldham

Two letters to Bishop Badley have characteristic Oldham comments, one on the report of some laymen concerning missionary motives and methods which found sympathy in the Methodist office and board, and the other on the east-west question. Both of these messages were addressed from Bangalore.

"My dear Bishop Badley:—Thank you for your pamphlet and letter. The cutting from the article must have been mislaid; it was not enclosed. I am afraid the Board is committed to the Laymen's Appraisal. It's a sad day for me. All that I put my life into is now being depressed and belittled. But Jehovah still lives. The school and church here are doing well. You gave them a good pastor. When are you coming to Bangalore? We shall all be glad to see you and Mrs. Badley, for our bishop and his Mem Sahib are deep in our esteem and affection."

"My dear Bishop Badley: I write once more to express my great satisfaction in your publishing Kagawa's letter. I am glad, too, of your statement regarding the future of the Churches of the East in their impact on the West. The church in Asia may yet become the asylum of distracted believers in the churches in the west. I am glad for men like yourself, thoroughly familiar with the East and also with the West, and so forming a connecting link between both. I shall be so glad to see you when you come to Bangalore, for you can bring with you the flavour of the big out-of-doors."

From other Oldham letters I select passages from two written to the generous Mrs. Henry Pfeiffer of New York City. The first is

dated Bangalore, December 4, 1932: "My dear Mrs. Pfeiffer:—In my last letter, when leaving England, I told you I would write again as soon as I became thoroughly acquainted with affairs of the Baldwin Boys' School to which you are kindly making a gift of $5,000 on condition that the other friends of the school would raise a similar amount: that is, that you will pay dollar for dollar up to $5,000. Knowing the comparative poverty of India I told you that the school would be a long time raising their half of the fund, but I was mistaken. India is very nearly as poor as she used to be, but the spirit of the school and the interests of its other friends were both ahead of my estimates, they tell me. Re 8000/—being equivalent to $2,000, has already been raised, and efforts are being made, not only by the school but by all the rest of the Conference, to raise the remainder of the Rs 20,000 ($5,000) as soon as possible. The whole matter illustrates the value of gift-provoking gifts by some such plan as that which you are working in this case. Bangalore is a city of about 400,000 people, located on a table land 3100 feet high; this gives it a lovely climate. The fact that Baldwin School is being splendidly conducted adds to our comfort, the more so that the community it serves is doing its best to make the school a success. They have named their present attempt 'The Pfeiffer Challenge Fund.' Really I have never known a comparatively small gift to arouse more gratitude than this one of yours to this school."

There is a characteristic touch in the following note, also to Mrs. Pfeiffer. "The morning mail brought me the inclosed letter which, incidentally, explains the depth of my interest in Mrs. Vennard's school, and why I am glad to have any tired missionary go to it during furlough period. The missionary needs not only knowledge, but spiritual glow, and these are not exclusive of each other."

Charles Bayard Mitchell

Two letters of Bishop Mitchell to Doctor R. A. Barnes of Wisconsin are quite typical. They are from St. Paul, in 1916. One is a bit of cautious wisdom, "My dear Bro. Barnes: In a city no larger than Madison, with no more churches than we have there, it would not, in my judgment, justify the creation of so much machinery to accomplish what is needed. It is a fine organization for large cities, but not for small. I do want to visit Madison as soon as possible

and will as soon as the autumn rush is over. God bless you in your work. Sincerely."

The other message indicates the pressure which is applied to a bishop when he is transferred to a new field of labor: "In reply to your kind letter just received I will say that I cannot be present with you at any of the dates you suggest. You can readily understand that no one can possibly fix dates for so busy an officer of the church as a bishop. He alone can make out his program. My dates are all taken far into the winter. I would love to be with you, if possible. I trust you will have a great year."

One of Bishop Mitchell's letters from a new Area was to Bishop John W. Hamilton. It reports, "Mrs. Mitchell and I are perfectly well and are very happy in our new home. I would rather be here than any place else in the world. I trust that everything is going well with you in your world Area, and I want you to know that you are constantly in our daily family prayers, and I believe that we are remembered in your prayers as you talk to God about the interests of the Kingdom. Always sincerely."

In his mature age the correspondence between Bishop Mitchell and his close personal friends is illustrated by two hand written notes to Doctor William Wallace Youngson of Oregon, penned at Pasadena in 1937. "My dear Will: Your good loving letter added much to my birthday joy. You have been to us a constant and increasing comfort. We have rejoiced in your continued success, and now that you are fully recovered from your illness and very successful in your work, we are *very* happy. I keep pretty well for an octogenarian. Get pretty lonesome sometimes, but I must be contented. Such a letter as yours warms my old heart. Clara is very well, and a joy to me beyond words.

"I am sending you under separate cover a sermon case which I have used for many years. I thought you would like to have it as a souvenir and to use it. I know of no one whom I would rather have it than you, my son in the Gospel and son in my heart. Ever yours, Charles Bayard Mitchell."

Horace Mellard DuBose

The following beautiful letter was written by Doctor DuBose to Mrs. Seth Ward, Houston, Texas, September 20, 1909, "My dear

Sister: Today at the St. Louis Conference I heard the sad news of the death of your beloved husband and our honored Bishop. In North Carolina last week, where I was with my wife who is in great sorrow through the death of her eldest brother, I learned of the Bishop's hopeless illness, and we offered up prayers for you and him and for your dear ones. I have known Brother Ward from his and my boyhood, and we were always friends. There walked amongst us no truer, holier or more self-sacrificing man. You are bereft of his presence and the ministry of his great love, but you and yours will always have a place in the great heart of the Church. The Father of Mercies keep and comfort you in your fathomless sorrow. Your brother, H. M. DuBose."

From Book Editor DuBose, Nashville, to Advocate Editor Joy, New York, was sent in 1917 an introduction of Thomas B. Felder. Doctor DuBose said, "Mr. Felder was for a long time resident in Atlanta, where he was general solicitor and a practicing attorney. More recently he has been practicing law in Washington. Both in Georgia and in the National Capitol, Colonel Felder has rendered distinguished service to the cause of prohibition and national reform. More than to all other men the more recent prohibition successes in Georgia were due to his untiring diligence, fearless devotion and skillful leadership. In Washington City he has rendered invaluable service in the work of securing the passage of the prohibition amendment. Colonel Felder has recently opened a law office in your city. I shall greatly appreciate any courtesy which you may find it possible to extend to him; and if a way should be open for him to take part in the great reform movements of your city I am sure his labors would not be disappointing."

I shall depart again from my rule not to publish in this book the many letters of bishops addressed to myself, doing this in order to disclose the attitude of Bishop DuBose towards Methodist Unification over a long period of years. From two messages to me when I was living in Atlanta I quote one, "I am trying to live in the spirit of broadest fraternity and hope for the future relationships of our Methodisms. I am not hopeful of the outcome of our present negotiations." (In this I agreed with him, believing that, as events in 1920 proved, the right solution had not yet been advanced.) Bishop DuBose hopefully added, "But I trust that they (the approaches

then being made) may prove the basis of an action that in the end will prove satisfactory. With all good wishes, Faithfully." In 1918 the Bishop replied to my congratulations upon his election to the episcopacy. He said: "Your letter of greeting and fraternal assurance was duly received during the sitting of the General Conference and was a source of deepest gratification to me and to Mrs. DuBose. I trust that, through the grace of our great Master, I may never disappoint your expectations." And after another score of years had passed, my good friend wrote, October, 1938, "There is no man in our United Methodism whom I esteem more truly than yourself, and our relations have been close and affectionate. I am able to preach sometimes and have done considerable work for the cause of Prohibition. Be sure of my love. I am indulging the hope that I may be physically able to attend the 'Uniting Conference' in Kansas City. Of course, you will be there. Most faithfully."

Going back to 1918, and confirming the early loyalty of Bishop DuBose to the cause of "One Methodism," here is a quotation from a letter he wrote in June of that year to Doctor John F. Goucher: "My assignment to Episcopal work on the Pacific Coast only deepens my interest in Unification. I welcome it as an opportunity to illustrate fraternity and press the matter of the closer relation of the Methodisms. My election to the episcopacy brought at least one disappointment—it took me off the Commission on Unification. I shall however be with you in heart when you are again called together to consider this so important matter. Yours faithfully."

Francis Wesley Warne

Bishop Warne wrote Doctor Goucher from Lucknow, March 4, 1907: "On behalf of all our missionaries in Rajputana, and of the Northwest India Conference, I write to ask you to represent the work of Rev. Benson Baker in Ajmere, Rajputana, to the pastor and people of the Foundry Church, Washington. We are greatly pleased with the work of Bro. Baker, and as you have been permitted to be in his home, and to see his work, we shall be greatly pleased if you will be good enough to tell the people of Foundry Church about the work of their missionary in Rajputana. It is our hope that they shall permanently keep him as their missionary and do themselves the honor of being the first church in Methodism to maintain perma-

nently this most excellent method of promoting the missionary cause. We are very proud of him, and hope that the Foundry Church may be the leader in a great advance movement in which we trust many churches will be induced to have their own missionary. Thanking you in advance, Believe me as ever, Your brother in the service, Frank W. Warne."

To Doctor R. A. Barnes, Mineral Point, Wisconsin, June 6 1918: "Having just returned from India I write to thank you for your help through special gifts to our work in that land. At the recent session of the Northwest India Conference ninety thousand names were reported as waiting for baptism. This is a situation unparalleled in the history of Christian missions. The additional help received through the Mass Movement Commission, just before I left India, has made it possible for us to increase our rate of baptism to one thousand a week. This demands a larger force of missionaries and Indian evangelists, pastors and teachers. Along with this it is imperative that we strengthen and greatly develop our primary school system in the villages. India is in a state of economic, social and spiritual revolution. To meet this awakened conscience will involve vastly increased resources on the part of the Christian Church. This is the hour, intensified by the present world war, to make an eternal impression upon the millions of India. I hope that we may count upon your continued cooperation. Yours faithfully."

From Lucknow, July 21, 1921, Bishop Warne wrote to Bishop Badley, his overworked younger colleague, a protest against his attempt to get on with his multiplied tasks without aid. He said, "Mr. Moffatt was in last night and told me that you were about to dismiss your secretary. I am up this morning, while I have yet to use the electric light to see to write, to forbid the dismissing of your secretary. Some District Superintendents who have little correspondence outside their District work and who have smaller Districts may do without a secretary, and perhaps by choice, but it is not so with you. You have learned to use one, depend upon him, have more than enough work for him and my order is that you keep him, and you may read this before the Finance Committee, who do not now see all the way through. But there are two possible means of relief coming into sight. One, if we get the excess of exchange, the other 'non-Centenary.' Special gifts are coming through now, and will

furnish some relief. I have one now that would help you out, but it is specified for educational work. In any case, this is my word on the subject, and we, I have no fear, will find a way out."

A postcript adds, "In writing this I have in mind your additional work as secretary of the Centenary, and that work is not ended. Your editorship of the Kaukab, your work as chairman of a committee on the M.M.C., etc., etc. Keep your secretary. I wish you could have another."

Eben Samuel Johnson

Bishop Johnson's long experience in secretarial work of his own and of the General Conference made him an adept letter writer. However, he could and did write short letters as well as shorthand.

The military experience of Chaplain Johnson is cited in a letter he wrote to the Secretary of War from Brownsville, Texas, August 29, 1916. "I served as Chaplain of the 52nd Iowa Infantry, U.S.V. during the War with Spain, with the rank of Captain. I continued in the service of the Iowa National Guard for ten years, when I was promoted to the rank of Major as provided in the regulations. When the President recently called the Guard for service on the Mexican Border I took the oath of office and was mustered in the United States National Guard as Major and Chaplain."

It happens that the other letters I have selected for this chapter were written to Bishop Johnson's dependable assistant in his work in Africa as Missionary Bishop and later General Superintendent, Doctor J. R. Gates, who also worked with Bishop Hartzell.

Old Umtali, July 30, 1917, "Dear Brother Gates: If the meeting is under the auspices of one party in your civic affairs as distinguished from other parties it would probably be better for me not to be prominently identified with it. I ought not to commit the Church to one group unless it represents the right side on a clear-cut moral issue in which case I should not hesitate."

Cape Town, August 20, 1917, "I reached here Saturday. Was surprised to find Brother Prentice and his family, not knowing they were enroute. They had been rescued from steamer 'City of Athens,' which went down about 25 miles out, apparently mined. Bishop J. E. Robinson's daughter lost her life in that disaster."

Cape Town, August 30, 1917, "You are right in seeing that the

Finance Committee has charge of the financial interests of the Odji undertaking. My experience as a District Superintendent with 'federation' churches in the States does not lead me to recommend any such arrangement here. Its result is too frequently misunderstanding. My advice is, Don't."

Sometimes unfriendly competitors or other opponents of missionary work start something unkindly in a misguided newspaper. Bishop Johnson's letter from Lourenço Marques, November 4, 1920, refers to an instance of this nature: "Did you get the copies of the Beira News, as I requested by telegram? You would be greatly interested in the damaging editorial, and would probably conclude that something must be done about it. 'Why do the heathen rage?' I want your counsel, and if I go by boat to Beira I want you to meet me there. Meantime, let us exercise the faith that will not shrink, and pray much. Confusing us with the American Board on the one hand and the African M. E. on the other seems to have furnished the ground for the editorial onslaught. Love to the brethren, As ever, E. S. Johnson."

"13th October, 1922, Tamboer's Kloof, Cape Town, South Africa: My dear Brother Gates, You remember placing 'preoccupation' as an outstanding feature of our program for the redemption of Africa. Here is a little comment on that. The other day I went to the Dock to meet some missionaries coming from Durban. An unusual number of vehicles passed me, and nearly every one of them was filled to its capacity with Mohammedan Malays. Other large numbers of these people were, like myself, on foot and all proceeding in the same direction. By the time the boat, the Windsor Castle, berthed a most remarkable scene presented itself. I should think there were certainly not less than two thousand men and women wearing respectively the fez and the characteristic feminine garb crowded on the pier. On the great steamer fifty-one returning pilgrims, men and women, stood along the rail. The men wore the turban and the coat to which they were entitled as 'Haji.' I talked with some of the men about their religion and the number of their people in Cape Town. They could not tell me the exact number, but said there are about twenty-five mosques and that the largest, at Claremont, has 900 to 1,000 members. Jesus Christ does not yet hold un-

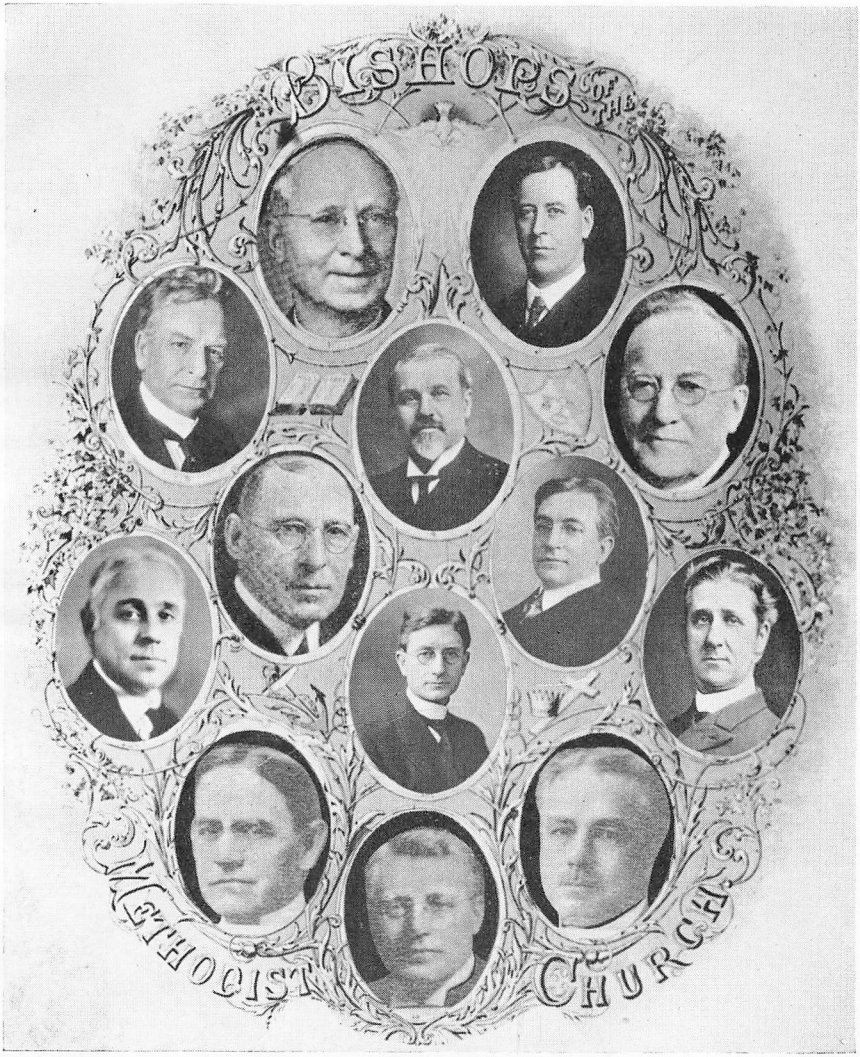
disputed sway, even in the most Christian part of Africa. With affectionate greetings, Yours for African redemption."

January 7th, 1924: "The Congo Mission has suffered incalculable loss in the death of our beloved brother, Dr. W. C. Berry. Brother Guptill must have help. I have approached Brother Springer (later Bishop) . After consideration he expressed his willingness to go back to the Congo. The last word concerning Mrs. Berry is that she has partially recovered. The story of the brave way in which she carried on during her husband's last moments and death until the completion of the work for which they went to Kisenga, including the safe delivery of the child and care of the mother, is very touching. When all was over, she collapsed. No one was there to do a thing for her native boys that had accompanied the Doctor and her from Kabongo. I am told that these boys cared for the Doctor's body, which was put in a box and was buried by them. They would gladly have carried the body back to Kabongo, but that was not permissable. I gain inspiration from the Doctor's earnest plea to his wife, before he became unconscious, that the work should not be given up."

"Tamboer's Kloof, 5th Oct., 1927. To Rev. J. R. Gates, Umtali, Rhodesia. My long trip has come to a successful conclusion. You will be glad to know that our Conferences in the Congo and Angola were seasons of refreshing, and the reports showed growth and development of native leadership, notwithstanding meagre equipment and all too little missionary staff. I am looking forward to meeting you in Johannesburg for Central Conference, which opens on our national Thanksgiving Day, November 24th."

Ernest Lynn Waldorf

From Rome, Italy, July 28, 1926, Bishop Waldorf wrote Bishop Richardson concerning a special responsibility in Europe. "I have mailed letters to both principals, copies of which please find inclosed. I will keep the papers until the Board of Bishops meet, unless you as secretary have some other suggestion concerning them. (The papers referred to are part of certain records of administration by Bishop Nicholson now in the collection.) This case is so important to all of us that I hope and expect that one of our colleagues with special ability in such matters will be selected to conduct it at the proper time."



METHODIST EPISCOPAL BISHOPS, TWENTIETH CENTURY

Top: Bishops Johnson and Shepard; *Row 2:* Bishops Cooke, Stuntz and Locke; *Row 3:* Bishops Nicholson and Henderson; *Row 4:* Bishops C. W. Burns, Birney and Thirkield; *Row 5:* Bishops M. S. Hughes, Franklin Hamilton and Bickley

July 25, 1939, a letter to Bishop Herbert Welch says, "I personally brought the message your letter contained to the attention of the World Service Commission and requested them to take suitable action in connection with the movement for China Relief. They passed a very satisfactory resolution and showed themselves in every way in sympathy with what is being done and expressed an earnest wish that our people might enter more vigorously and understandingly into this effort with larger gifts."

Samuel Ross Hay

Bishop Hay wrote from Houston, Texas, July 26, 1938, to Mr. C. C. Stoll, Louisville, "As indicated by your letter, the pamphlet seems to be combating the spirit of "Defeatism." I do not think this spirit is in the Methodist Church nearly so much as in two other great denominations in the south which preach nothing much but the second coming of Christ. I am one who believes that Jesus Christ has already come back to the world in the person of the Holy Spirit, carrying out his redemptive mission, and passages referring to the second coming, in my judgment, all have reference to the end of time."

Jashwant Rao Chitambar

A letter of J. R. Chitambar, then Superintendent of Eastern District, dated Pithoragarh, Kumaon, India, 9th March, 1916, contains the following: "My dear Bishop Warne: I have always taken a delight in looking upon you as my father, and in telling you all about myself and my work. I have been encouraged to do so because you have all along taken a fatherly interest in me and in my family.

"It is just like Brenton (later Bishop Badley) to write the letter he sent you from Matheran about myself and the hard time I had last year, owing to prolonged illness in my family. We have not quite recovered from the financial strain consequent on the illness of my dear wife, in spite of the generous help of your kind and good self and that of the Finance Committee. Brenton is a beloved friend of mine, and he knew of it all and could not help writing to you. I have been greatly touched by your most kind reply to his letter. I write you with tears of gratitude in my eyes. Perhaps it is God's will that we should ever be in want, so that we may not set our hearts on money.

"Dr. Core and others will tell you why I am not at General Conference, although there was a fair chance for me to be there. Dr. Rockey is a much better man and his election will mean more to our India work than mine. We love Eastern Kumaon and its people and have sanctified ourselves for their sakes. Pray for us."

March 17, 1939, Bishop Chitambar was making a speaking tour in the United States. From Williamsburg, Pennsylvania, he wrote Doctor A. C. Boggess, Berea, a former missionary, invalided home from India, afterwards a professor at Baldwin Wallace and now Secretary of the Greater Cleveland Methodist Missionary Society, as follows:

"Dear Arthur: I write gratefully to acknowledge your affectionate letter, received an hour ago. You have not yet disappointed me as a friend. I am having a busy time working for India and I hope I may succeed in getting the four missionaries and support of a number of Indian workers and college students I need for my Area. Here in Pittsburgh Conference Bishop Leonard and his District Superintendents have taken a personal interest in me and in my programme. I do hope we get at least a day and a night to spend together in your home before I return to India. I am having quite an experience with seeing it snow, and seeing the snow melt away. I had never seen this before in my life. Please hold me in your prayers. I need them, for I have heavy burdens to carry. But God is with me, and does strengthen me. I am rich in your friendship, and thank God for it. Yours affectionately, Jashwant."

At the time of his election to the episcopacy Bishop Chitambar wrote Bishop Welch, 23rd April, 1931, "We have accepted this as a call to larger service in the Church of our Lord and Master. We hope and pray that we may be found worthy of the love and confidence reposed in us. We are aware that the work is by no means easy, but we depend upon God and the prayers of our good friends."

Eight years later, after a speaking tour in Pittsburgh Area, Bishop Chitambar directed a letter of appreciation to Resident Bishop Leonard: "April 1, 1939, I wish to thank you personally for your interest in my itinerary. The District Superintendents and pastors have been most courteous. I know the Lord is graciously blessing your ministry these days. I hope what I have tried to do will be used

by God for His glory, so 'that in all things He might have the pre-eminence.' "

Robert Hopkins Warren

Bishop Robert Hopkins Warren of the Free Methodist Church wrote from Ontario, California, to Bishop Griffith, May 3, 1934. He said to his colleague, "I certainly do believe that the Free Methodist Church has a message for today, and I believe that message to be the same message which the Methodist Episcopal Church preached in the first wonderful century of its history and which the Free Methodist Church was raised up to perpetuate, with strong emphasis upon the two great doctrines of the New Testament and of Methodism, viz., justification and sanctification. I deplore the fact that in some parts of our work teachings which I feel should be kept secondary, such as healing for the body and dispensational teachings, are being given undue prominence. In fact some are making the latter the whole basis of their message, and very little is said about the cross and the finished work of Christ.

"It seems to me," continued Bishop Warren, "that there is a growing tendency among us, and especially among some of our evangelists, to cater to the spectacular and the sensational in order to draw crowds. I am alarmed about it, and about the effect upon our influence as a denomination. I cannot understand how men who have had no interest whatever in the return of the Lord and in dispensational teachings can all of a sudden jump into these subjects and almost overnight become proficient and authoritative teachers, speaking almost ex-cathedra. I have always held the premillenial view, and have had great joy in preaching on His coming, but I am beginning to feel that 'Occupy till I come' is the message for this hour. Yours in Him, Robert H. Warren."

F. H. Otto Melle

The recent translation of Bishop Melle, coming after this portion of the book was finished, leads me to open the manuscript to include passages from two Melle letters. One was a confidential statement to Bishop Flint, Nov. 3, 1937. In the part which I may properly quote. the Bishop says, "The free church idea has been brought to the front as never before." "My task is not easy, but simple. It is my duty to help our old-fashioned Methodism in Germany to fulfill its call, and

at the same time to keep up our blessed relations with the Methodist Church in America and throughout the world." "I myself have no greater wish than that the Lord in whose service we are and the history when it is written will have the judgment that we have been loyal to Him, loyal to His glorious Gospel of Jesus Christ, and loyal to the Church."

Bishop Melle's going occurred March 26, 1947. A note which he wrote me on December 27 was delayed in coming and had not long been here when the news of his departure arrived. The brief word was, "Your Seasons Greeting and good wishes just arrived. Many thanks, especially for the checque. I am still sick, have to stay in bed and am not yet able to use my right hand. But as soon as I can work again, I shall send you the dates and other materials which you can use. The idea to edit such a book I find excellent. With cordial greetings and best wishes I remain in old fellowship, Yours, F. H. Otto Melle."

THOUGHTS FROM UNPUBLISHED MANUSCRIPTS

Written by Methodist Bishops

Most Methodist bishops have written for the Church press and for other journals. The greater number have composed and edited books and pamphlets. The bibliography in this volume lists such publications. Multiplied manuscript sermons, addresses and essays have been written by these men, most of which have disappeared. They were destroyed by the authors themselves, burned, water-soaked, vermin-eaten, or thrown away by secretaries, janitors and unthinking successors or relatives. They might have been saved, and some of them would have proved to be valuable sources of Christian teaching and Church history, if any collection of such documents had been formed, properly housed and appropriately used. A number of libraries and historical societies possess limited portions of this material.

The contents of this chapter are from the pens of departed bishops, many of whose writings have been laid aside for the present and reserved for future publications. The Methodist Bishops' Collection has received a good deal of written work of living colleagues, also kept for later presentation, while other productions are being added. It may of course be possible that items which appear here have been contributed to printed volumes which have not come under my notice.

As in case of the quotations from letters above given the order of presentation here is that of election to the episcopal office. This is an arbitrary arrangement, but it may be as good as any.

A JOYFUL ENDING FOR LIFE AND THE MINISTRY

By Bishop Osmon Cleander Baker

Bishop Baker preached at Concord, New Hampshire, February 16, 1857. From his handwritten, complete manuscript, the following passage is taken. The topic was "End Life and the Ministry with Joy," and the text, Acts 20:24. "Joy at the last! This is not," said the Bishop, "a selfish and dishonorable feeling. 'They that sow in tears

shall reap in joy.' 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Sowing and weeping, tears and joy, make up the whole of ministerial life. Going forth with seed—returning with sheaves! A result so glorious amply compensates for every sacrifice. Such a close of Christian life—to end with joy, and such a terminal of a ministerial career who does not covet, and who would not pay the price, and stand an iron pillar, strong against bonds, afflictions and all the perils of life, counting 'the sufferings of the present time not worthy to be compared with the glory which shall be revealed in us?' The answer of a good conscience is a feast of fat things, but the plaudit of the Master, 'Well done, good and faithful servant, enter thou into the joy of thy Lord' is infinitely greater.

"Our text sets forth the true Christian spirit, a heart undaunted, a spirit eager for the appointed work.

> 'I feel a secret impulse drive me on,
> And my soul springs impatient for the fight.
> 'Tis not the heated spirit and warm blood
> Of sanguine youth with which my bosom burns;
> And though I thirst for glory, 'tis not, witness heaven,
> 'Tis not the sinful lust of fading fame,
> The perishable praise of mortal man;
> His praise I covet whose applause is life.'

This is the spirit of ministerial life. And this spirit embodies itself in active duties. His (the Apostle's) works showed his fidelity and his intense desire for joy at the last. He pointed not to positions of honor which professional life had given him to indicate his service. He came not forth from his study bedimmed with smoke from midnight oil, but limping from the field of battle or holding up the stumps of amputated limbs he showed testimonials of his service and ministerial heroism. Five years after he uttered the words of the text he gave a practical exhibition of what he then spoke. Then he saw danger in the distance, but now he felt it nigh. Then he uttered it among his Sons in the Gospel; now he proclaims it from iron-barred windows; 'I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them that love His appearing.' "

METHODIST BISHOPS

EULOGY OF JOSHUA SOULE

By Bishop W. M. Wightman

A manuscript of twenty-four pages in the characteristic penmanship of Bishop William May Wightman, one of the treasures of my Collection, has a pencilled caption by Doctor Summers, and is accompanied by a letter of Mrs. Wightman. On a single sheet she has epitomized the career of Bishop Soule and on the other page is this statement, "I have heard Bishop Wightman allude to the arrangement by which he was to go to Bishop Soule's home and take down from his dictation or conversation an authentic narrative of the times in which Bishop Soule had labored—his life would be largely a history of Methodism. The Bishop was averse to writing and Bishop Wightman proposed to take all the physical burden on himself. Bishop Wightman said that he was 'sharpening his pencils' to go when the letter (Bishop Soule's statement of his sickness) came. He knew then that it was all gone—no chance to get the coveted autobiography."

The manuscript which lies before me is a sermon on the text "And they glorified God in me," Galatians, 1:24. The author says, "At the solicitation of my brethren I attempted a brief sketch of the character of my late honored and lamented friend as it presented itself to my own observation, omitting those biographical details which have so recently and so felicitously been made from this pulpit and in the columns of the official organ of the Church.

"Bishop Soule presided in that session of the South Carolina Conference at which I was admitted on trial. He was an object of great interest to all young preachers. The first thing that struck an observer was his noble physique. Stalwart, massive, athletic, nature had cast him in its noblest mould of manly perfection. He seemed a born commander. His eye had the glance of an eagle's. He walked with the alertness and speed of an Indian. His grip held like a vice. He had the powers of a lion-hearted man, the puissance of an overmastering energy. He feared nothing—allowed no man to go where he could not; made his way in the pathless wilderness; drove his carriage once at least through a swollen river; by sheer audacity cowed an angry Indian, with a rifle in his hand, and drove from a

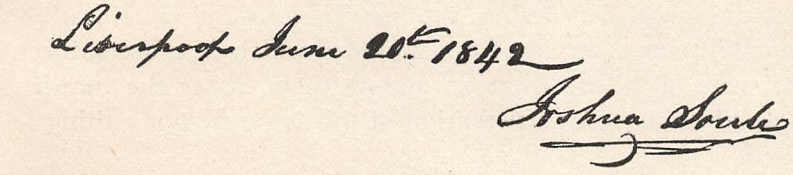
camp ground a gang of ruffians. He had faced and held at bay peril in almost every form. He realized one's ideal of a *great man.*

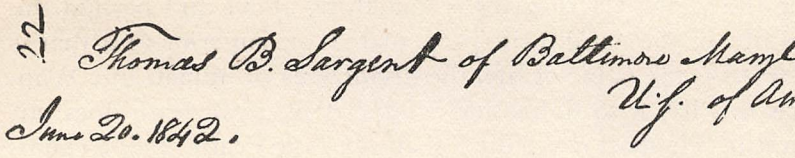
"His intellectual, moral and religious qualities seemed to correspond with this noble physique. Everything was broad, deep, massive; everything in symmetry and grand proportions. There were more rapid thinkers; there were scholars with stores of erudition to which he made no pretension. Here and there were to be found preachers with imagination more vivid—a flow of language more magnificent. But in *momentum,* sheer weight and mighty strength, you had to look far to find his peer. There was this peculiarity; the intellectual movement was at first cautious and slow; very deliberate, as if the reconnaissance of a general surveying the field on the eve of battle. Foundation principles being laid down and argued, as he advanced you saw that an avalanche was getting in motion, speeding by its own mass until with resistless momentum it swept away everything. No listener could think that the preacher was aiming at dramatic effect. Here was a great mind, usually calm and self-possessed, now intensely moved by what is most momentous in the substance of the Gospel. An unction from above had power to send a throb through the bosom of a thousand listeners."

One can only touch here upon the high lights of such an oration as the one under consideration. The author records Joshua Soule as an administrator of excellence, and as an indefatigable traveler through the land. "Did the founders of Methodism from chairs of ease trumpet the question, 'Who will go for us? Chairs of ease! What a story could Bishop Soule have hold of that chair of ease—his saddle, and of that companion of his toils, his saddle-horse 'Hero,' a Virginia thoroughbred that I saw once myself. On this horse the Bishop made five tours of the continent, traveling 26,000 miles. I yield to no man in admiration of an energy, courage and endurance like this.

"It was not so much as an orator or statesman in church affairs that he moved men, as by the moral stature, the lofty spirit, the noble energy of goodness, the sublimity of such a character as his. Over and beyond all he did there was what he was. It was a great thing for the Church that the example of an excellence so shining should be before the face of all men. 'Let us walk by the same rule, and mind the same things.'

"How characteristic was his last message to the Bishops, his colleagues, 'Push forward the great work!' It reminds us of one of the last messages of John Wesley, 'Let us have one more stroke at Satan's kingdom!' You all know what great work he meant—the salvation of the souls of men. The times passing over us, the generations to come, the solemn eternity—all reecho, all give meaning to these farewell words of an illustrious leader, 'Push forward the great work!' "





CHRIST, THE GIVER OF LIFE

By Bishop Edward Gayer Andrews

I find several manuscripts or parts of manuscripts used by Bishop Andrews in connection with St. John 10:10, sometimes associated with St. John 1:4, 6:51, 11:25, 26, Galatians 2:20, and I John 5:16. He was evidently fond of talking about the life in Christ, the abundant life, and Christ as Life-Giver. These papers are gifts of Miss Andrews.

Of the life which Christ gives Bishop Andrews said, "We cannot define it by its exterior nature and form, as we cannot define any life thus. The life principle is too subtle for our detection. The chemist will perfectly analyze plant and animal, name all the elements that compose the body and the quantity of each, but never arrests and holds under inspection the life principle itself. Nor can we do otherwise with the life which Christ imparts. We may state its conditions, operations, results, but the invisible life itself, ministered by Christ, transcends and eludes us. We must describe it by certain attendant marks and thus only.

"Our present natural life is not dependent on Christ's coming:

men had this already. Men having this life are described as not coming to Christ that they might have life, as dead while they live, as dead in trespasses and sins, as alienated from the life of God. The most vigorous physical and intellectual life may coexist with spiritual death.

"The life which Christ gives is not eternal life, considered as simply external existence. That might be no boon, but a curse. Even this present life is often an unspeakable wretchedness. The disordered passions, the unsatisfied desires, the humiliations and mortification, the disappointments, anxieties and losses to which men are subject, and the sense of failure common among them, raises the inquiry, 'Is life worth living?' A perpetuation of this is surely not a thing to be desired.

"The life which Christ gives is something above and beyond the natural life, or the natural life perpetuated—so superior to it that it alone deserves the name of life, the divine idea of human life. Whoever has this life is so living and vital that physical death does not interrupt it. 'He shall never die,' 'shall not taste death.' It is a condition and way of living that is suitable to constitutions, capabilities, relations and destiny. It matches endowments and possibilities. It is life in the highest faculties, of faith, of love, of moral will.

"That there are gradations of faculties, and therefore of life, no one doubts. Something man has in common with vegetable life, with animals, but he is distinguished by a moral and spiritual nature, a power to discern right and wrong, impulses toward right and condemnation of doing wrong, a capacity for spiritual discernment, appreciation and relations, a freedom to choose on moral grounds, an aptitude for communion with God. But so inert and ineffective is this side of his nature that that which should be chief and regnant among his faculties is dethroned, overcome, ready utterly to die. This is in partial description the life which Christ gives, that in the highest faculties of man's nature there shall come power, conscious faith, love of all goodness and of God, and moral will.

"The life Christ gives is life in its highest relations. From the lowest life to the highest there is a continual widening of relations, proportioned to advancement of the life itself. But he to whom Christ has given his life has become conversant with God, the eternal Lord and Father, with unseen forces of spiritual good, with right-

eousness as the necessary order of the universe, with truths that transcend the utmost reach of astronomic science, with a life that passes on beyond the finite life of earth. He lives no longer by earthly supplies. He has been inducted into a larger universe, comprehends greater aims, longs for and enjoys greater affections, is upholden by invisible forces, corresponds with the highest of beings. He has come to Mt. Zion, to the heavenly Jerusalem, to the invisible company of angels, to the spirits of the just made perfect, and to God the judge of all and to the Mediator of the New Covenant. He is a pilgrim and stranger here, his citizenship is in Heaven."

ADDRESS ON CHURCH DISCIPLINE

By Bishop Albert Carman, Canada

Let all things be done decently and in order. 1st Cor. 14, 40.

Before reading at large from our Book of Discipline in enforcement of the views to be presented, I shall state a few plain propositions to which I presume all of us will readily assent.

1. Every Society among men, whether established directly by God Himself, or a voluntary human organization, must have some kind, style or order of *government* to secure its ends, to collect its forces, to remove impediments, to direct its energies, and make as sure as possible the largest practicable results.

2. *Government* implies steadfast purpose, principle and mode of action, order, rule: that is, *law*. Moral law implies *power* and *authority* on the one hand and instinct, reason and conscience on the other. Law also implies sanctions, incentives, capabilities, penalties and rewards.

3. The *family,* the *Church* and the *State* are societies among men by the direct act, appointment and institution of the Great Creator, God. Besides these, but never in contravention of them, men are at liberty to form and do form voluntary organizations for the purposes of human life.

4. The family has a government that we call *"domestic";* the church a government that we call *"ecclesiastical";* and the State a government that we call *"political."* Each of these styles of government has its own purpose and scope of authority; its own law, sanctions, rewards and penalties. These through all the relations are

simultaneous in their operation without confusion; that is, a man can be a son, a citizen and a Christian all at once. And the best son makes the best citizen and the best Christian, and so in any order throughout the relations.

5. Furthermore there is gradation in the laws, sanctions, rewards and penalties; these being the simplest and lowest in the family, higher in the state and highest in the church: ever looking upward to the government of men by reason and religion. Hence it is that penalties and rewards come in the family to the children more quickly, are more deferred in the state, and are still further postponed and protracted in the church, in the moral and spiritual relations of man as necessary to and befitting the control of intelligent and free beings by reason and conscience. But because these are so further deferred, postponed and protracted in religion, the authority is by no means the less, or the power or the certainty of execution. To rational beings like men the religious, which is the true ecclesiastical law, should be felt to be, as it is in fact, the most powerful and tremendous law of their nature. Any other order of conception or action drags man downward and degrades him ultimately beneath the brute beasts, for they have the sharper, quicker *instinct,* while he has the slower, broader, higher *Reason.* And as man is the more free in religious matters, that is, more amenable to reason and conscience and less under the fear of instant chastisement and penalty, by so much the more should he seek the good eagerly and hate the evil earnestly; as thereby he reaches a greater dignity of nature, becomes more heavenly in his conduct and makes the earth more like Heaven.

6. As matters are now in the world, just as there are different states with different forms of government, but all looking to some good political end, so in the exercise of scriptural liberty there are different religious communities of men, different churches and different forms of government, all looking in at least some measure to some religious end. The State whose government is nearest the principles of the Constitution of Civil Society will have the largest liberty, prosperity and happiness at least expense and trouble. So the Church whose spirit and government are nearest the Holy Scriptures, the Constitution and Chart of the Church, will secure to its membership the largest freedom and soundest peace; and to the body ecclesiastic the greatest genuine prosperity.

7. As every man is a member of the family and the state so he is bound by the constitution of things, as well as by the Holy Scriptures, to be a member of the Church of God: and so to discharge the duties and secure for his own improvement the blessings not only of his domestic and political but also of his religious relations and life. To be and to do otherwise is to disregard Reason as well as Revelation.

8. Wherefore as members and adherents of the Methodist Episcopal Church in Canada it is our duty to know and revere her polity, to study and regard her usages, to conform to her institutes and Discipline; and, as directed by the Founder of Methodism, not so much to seek to mend her rules as to keep them. If changes are to be made, let them be sought in a proper spirit and by the appointed methods. *So, and only so,* can we do things "decently and in order."

THE CHRISTIAN STATE

By Bishop William Xavier Ninde

One of many Ninde sermons, preserved by the family and given the Methodist Bishops' Collection is a Thanksgiving discourse on the title named above. The text is Isaiah 33:22.

Some of the sayings of Bishop Ninde in this document need a bit of background. The service occurred when the nation was beginning to recover from the effects of the War between the States. The preacher expressed gratitude for "another harvest of unprecedented bounty." "A beneficent Providence has made the north rich in its wheat and corn and the late impoverished south in the magnificent yield of its great staple, cotton. Already the nation has felt the cheering impulse of reviving industry and trade. Confidence is renewed; the pinching times are passing away. Soon there will be work for all, paid for in an honest currency, and blest with the habits of economy these stringent years have brought us we may anticipate a new era of safe and general prosperity. Let us adoringly thank Him who sendeth the sunshine and rain and the fruitful seasons."

Thanksgiving is expressed for "the generous tide of sympathy and relief poured into hapless cities desolated by the pestilence, and for the kind hand that at length stayed its wasting march. Let us adore him for the serene blessings of peace, for the diffusion of knowledge,

but before all let our hearts swell with the most fervent gratitude that the institutions of our holy faith have been preserved, that the fair temples of Christian worship are still the resorts of vast multitudes. Happy the people whose highest magistrates, voicing the general sentiment, appoint a day of national thanksgiving. Blessed the privilege of responding to the call." Bishop Ninde thought it a chief cause of thankfulness that the proclamation of President and Governors is the intimation "to the whole world that ours is a God-fearing and indeed a Christian land, that we are by no means a nation of atheists or free-thinkers, but a 'people whose God is Jehovah.' "

Despite the encouraging and fervent statements he had made in the beginning of this sermon, Bishop Ninde notes that "there is a class of our fellow countrymen, by no means insignificant in point of numbers and activity, who regard with undisguised hostility any official acts which countenance religion. They would not have the government interfere with its free exercises, but would have it maintain an attitude of absolute indifference, giving no token whatever of sympathy with any form of religious faith." The preacher said that it was stated that this hostile party would even have any allusion to Deity erased from the venerable constitution of the country. "There is no reason," he commented, "to believe this course prompted by any concern for freedom of conscience. All indications point to the conclusion that it springs from a deep-seated aversion to religion itself, that there is in our midst a class who would impress our nation with the stamp of utter godlessness." In opposition to such views and to the acts of their supporters the bishop affirmed the vital importance, in its proper meaning and just behavior, of the Christian State.

"We desire first of all," said this teacher of true patriotism, "the general recognition of God. We labor to secure this throughout the whole land. We yield to God our highest allegiance. To the Christian public it seems monstrous that God should be separated from national affairs. Divine Providence planted the fragile germ of our national life. That we exist today, a people united and prosperous, is to all thoughtful minds an amazing proof of providential interposition. We take no credit to ourselves that we have grown from a group of feeble colonies into an empire of grandeur and power. Those who would expunge God from public memorials can scarcely

estimate the disastrous results which would inevitably follow. The principle of religious reverence and faith is one of the mightiest conservators of public order. Duty is a feeble conviction till energized by a divine sanction. Patriotism itself is but a flickering flame till fed by profound religious feeling. Our wisdom is to strengthen faith, not to loosen its bonds. Christian men take higher views. The purer their patriotism the more earnestly will they seek to promote devout recognition of God's sovereignty and glad acceptance of his manifest purposes."

Bishop Ninde declared that "the Christian State will acknowledge the Holy Bible as a divine revelation. Knowing the contents of the sacred oracles it causes no surprise that multitudes reverence and obey them; it is astonishing that any should maliciously assail them. Bad men do not read the Bible; doers of vice will not harbor it. It is only when people lose reverence for this holy book and close their ears to its reproofs that they find it easy to pursue a career of vice and sin. The best type of character the world sees is rooted in the Word of God. Communities are elevated or ignoble according as they cherish or disregard the teachings of this book. Introduce into the most vicious neighborhood the Christian Gospel; a general upward tendency will reveal itself. What shall be the character of the people who will live and govern this nation? All depends on fidelity to God's truth as revealed in his written Word.

"The Christian State should appreciate the worth of religious organizations. It should be the true friend of the Christian Churches. We heartily love the voluntary principle for maintaining an ecclesiastical organization. All Protestant denominations are agreed that the establishment of a State Church would be fatal to the interests of true religion. While we deprecate governmental interference or control we claim that the churches should have the hearty sympathy and support of the whole people. It is a mighty problem—this of changing bad men into good men and of keeping good men unwaveringly good. This is the work the churches are trying to do. A host of private Christians are working as they may to carry this gospel to Christless homes and hearts. By the measure of their success the whole community are gainers. Their failure is a public loss. The Churches do not ask for government patronage. They would not accept it, if

proffered. But they do feel that they have just claim on the gratitude and sympathy of the nation."

This exposition of the ideal, the Christian State, closes with a strong statement about the importance to human life and to the country of Sabbath observance and of the practices of Christian worship and teaching. These institutions are necessary in order that the churches may develop their undertakings, "whose success is the prosperity of all, and whose highest vigor and enlargement will the more grandly promote every public interest."

THE MARKS OF THE LORD JESUS

By Bishop Charles Betts Galloway

Bishop Galloway's finely written, generous notes on this sermon theme begin by stressing St. Paul's plea for sympathy. "What trials he had with 'false brethren,' the beneficiaries of his ministry, the professed friends of Christ. They questioned his authority; he answered that he was an apostle by the will of God. They charged that he was autocratic; he replied that he was the servant of the Lord Jesus Christ. They demanded his credentials; he said, 'Ye are my epistles. Read the handwriting on your own hearts, translate those divine inscriptions, and you will know whence my commission.' And now, to these Judaizing malcontents of Galatia, doubting his sincerity and assailing his integrity, he replied, 'Henceforth let no man trouble me, for I bear on my body the marks of the Lord Jesus.' As much as to say, I am weary of this petty controversy. My bruised and broken body is proof of my integrity; let no one trouble me!

"These words introduce us to Paul, the brother and friend, rather than the apostle—the man, and not the official. At Athens he speaks by authority, and clothed with majesty. Before Festus and Agrippa he was the peerless orator and uncrowned hero. On the Mediterranean he acted a very god of storm and sea. But here, on the level of common experience, he seems close as a brother.

"Craving for sympathy was a feature of Paul's character. Though of sustained and unawed courage, masterful in strength, able to grapple any enemy of skill and valor, there was tenderness in his nature and pathos in his experience. How beautiful such brotherliness in a great man! 'I had no rest in my spirit, because I found not

Titus, my brother.' 'I am glad of the coming of Stephanus, Fortunatus and Achaicus, for they have refreshed my spirit and yours.'

"Paul sorrowed most for the spiritual peril of inconsistent and unworthy brethren. Doubts, divisions grieved Paul, because they obstruct the Kingdom of Christ. So long as the Church is united, harmonious and aggressive it has nothing to fear. Not the Philistine army in front but Achen in the camp defeated Israel. Why the slow progress of the Church? Why the moral degradation around us, the dens of death? Professed Christians!

"The reason for St. Paul's plea for understanding and confidence is in the words, 'I bear in my body the marks of the Lord Jesus.' Everyone could see the signs of pain and care, of toil and battle. Possibly he had a figure in mind, of masters branding their slaves. Burnt into the flesh were the initials of the owner. Every man bears the 'marks' of his master. He shows to whom he belongs. The body may be an interpreter of moral character; the hard hand of the toiler, the serious brow of the thinker, as well as the eye of the sensualist and the face of the drunkard, declare the master of each. Every life is service to some one self-chosen. Freedom is only a higher servitude.

"The marks Paul bore evidenced active, heroic service. His service involved conflict and danger. He was no idler in camp, but a hero at the front; no cloistered monk; no dilettante attaché of the Lord's army, but a leader, grappling with living issues and propagating mighty truths for the world's redemption. 'Marks' rather than words are the best evidence of loyal service. (Bishop Galloway used severel illustrations of this statement, but today would find many more in case of participants in World War II.) Not professions or protestations, but scars characterize a religion of deeds. By these marks we will be recognized and rewarded in heaven. Every scarred body is its own evidence."

The Bishop's daughter, Margaret, contributed the above and many other memorials of her father.

A CHURCH OF THE HOLY SPIRIT

By Bishop Eugene Russell Hendrix

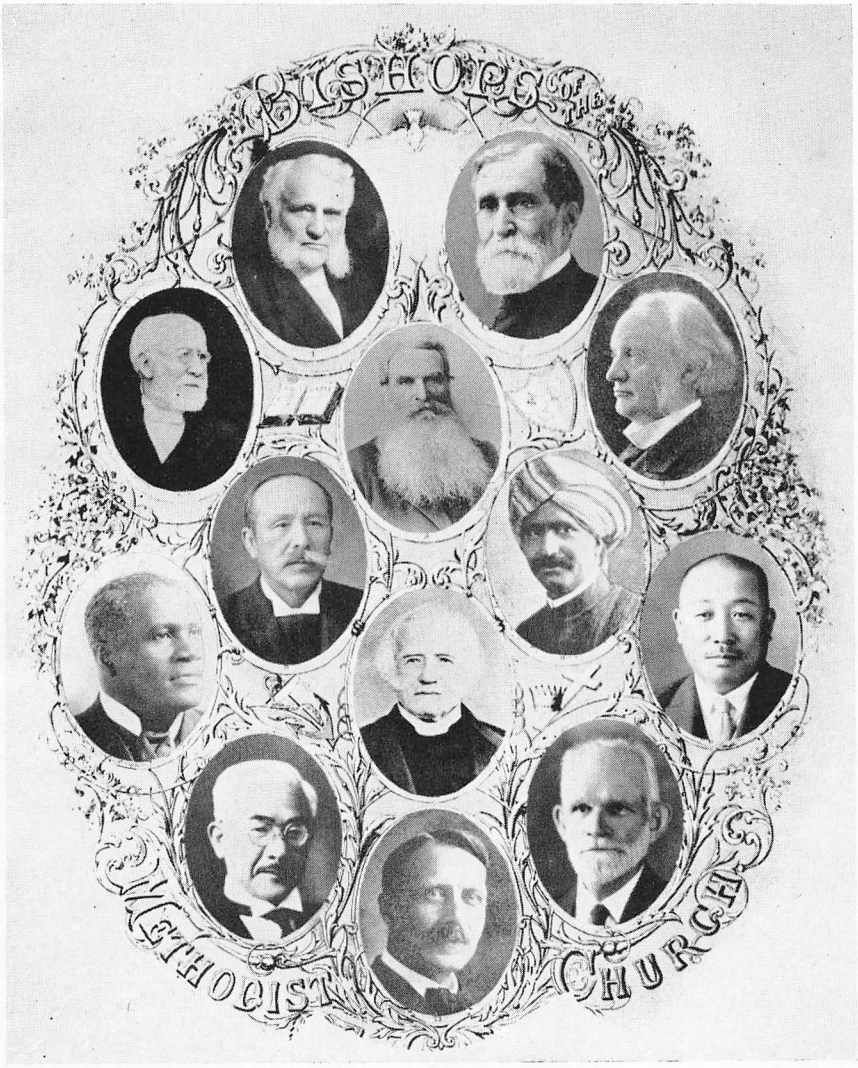
The text of one of Bishop Hendrix's sermons was Acts 13:2, "The Holy Spirit said 'Separate me Barnabas and Saul for the work whereunto I have called them.' " The Bishop used as the background of the discourse not only the paragraph from which the above words

were taken, but also the instructions and promises of Jesus with respect to the work of the Holy Spirit among his followers, found in Acts 1:11.

Speaking of the Antiochan church Bishop Hendrix not only mentioned the fact that "the disciples were called Christians first in Antioch," but added that "At no place did they show themselves more worthy of the name, or more fully illustrate the Spirit of Christ. The Church was planted in Antioch by Pentecost converts, who brought with them a vivid belief in the personality and power of the Holy Spirit. They had greatly increased in numbers and spiritual power. They had shown themselves ready to minister to the needy. They abounded in prayers and labors at home. They were now to be honored as serving for a model and example for the Church in all time to come. Henceforth the very headquarters of the Church seemed shifted from Jerusalem to Antioch. Modern Christianity has more to learn from Antioch than Jerusalem, for it was the church at Antioch which first recognized the duty of sharing the Gospel with the religious formalist, the civilized heathen and the idolator."

Dividing his main theme, Bishop Hendrix laid down certain characteristics of a true Church of Christ. First, it "has a profound conviction of the presence and authority of the Holy Spirit. This is the culmination of religious experience. Men longed for the incarnation as if that were the highest. It was a great advance over the burning bush, the pillar of cloud or of fire and the small voice. It was indeed the Word of God, and needed to impress men. The incarnation was an unmistakable proof of God's love and grace. But it was temporary. It was necessary as the condition of atonement, but its purpose was served when the resurrection of Christ proved that it was the divine Lord who had suffered. Jesus declared that his going away was expedient, but when the Comforter is come He will abide with you forever. His ministry would be more effective than that of Christ for it would follow Christ's sacrificial death, and He would take of the things of Christ and show them unto the disciples. He would convince the world of sin and righteousness and judgment to come.

"The coming of the Holy Spirit among men was to assert God's immediate authority over them. Happy the spirits thus open to his gracious influences when the Scripture was graciously fulfilled, 'I will



EPISCOPAL LEADERS OF MANY LANDS
"The world is my parish," John Wesley

Top: J. C. Hartzell, Africa; J. M. Thoburn, India; *Row 2:* Albert Carman, Canada; William Taylor, World Missionary; M. C. Harris, Japan; *Row 3:* Yoitsu Honda, Japan; Jashwant R. Chitambar, India; *Row 4:* A. P. Camphor, Africa; James Richardson, Canada; Chong O. Kim, Korea; *Row 6:* Motozo Akazawa, Japan; William P. Eveland, Philippines; John W. Tarboux, Brazil

A GREAT GULF FIXED: WHEN AND HOW WAS IT *"FIXED"?*

by Bishop Earl Cranston

Many of Bishop Cranston's sermons, as one might expect, deal with citizenship, patriotism and Christian achievement. The one quoted here deals with personal choice and destiny. The text is St. Luke 16:26.

"Uuderlying facts," said the preacher, "are that all must die and that every soul is immortal. The teachings which magnify into supreme importance the declaration of the text are, (1) that the soul of man upon separation from the body enters into a state of suffering or of happiness, (2) that there is therefore a heaven and there is a hell, (3) that among the torments of hell is the thought of friends tending thither and that it is one of the joys of heaven that loved ones are on the way to that happy abode.

"An impassable gulf is not so serious a thing in itself, but when it marks a division between two unwasting spiritual continents it becomes serious. When it is a bridgeless chasm between parents and children, between friend and friend it is serious. When there is a land of abundance of everything to gratify on one side of the gulf and a land of poverty and misery on the other side, it is serious, And when it is a gulf that can never be narrowed, impassable, 'fixed,' it is inconceivably serious.

"Which side of that impassable gulf is a question whose answer must be prior to that awful moment which is but the door to a destiny previously chosen and unalterably fixed. There was in the life of Lazarus somewhere a moment which determined his place with Abraham; and there was in the life of the rich man a pivotal choice that turned his feet toward the regions of despair.

"They do sadly mistake who count that they have until the last day of mortal life to settle this question. The fate of the majority is decided, doubtless, years before the grave has set its final seal upon the choice. With the every-ringing invitations of that Gospel which admits even an eleventh hour repentance, we dare not rest upon such ground. There is one qualification of the broad declaration, 'Whosoever will.' There is the rub. 'Ye will not come unto me that ye may have life.'

"Probationary life marks somewhere the flood-tide of man's spirit-

pour out my Spirit upon all flesh.' The Church had experienced this mighty uplift. All the miracles done by the apostles in the name of Christ were wrought by the power of the Holy Ghost. The way had long been preparing for such authority. The Sword of the Spirit, which is the Word of the Lord, was being fashioned through many centuries as holy men wrote as they were inspired by the Holy Ghost. The Word was so to be preached as to be in demonstration of the Holy Spirit. He was to witness to men the fact of pardon, as the Spirit should bear witness with our spirits that we are the children of God. As many as were led by the Spirit of God were accounted sons of God. To be carnally minded was death, but to be spiritually minded was life and peace.

"A thoroughly consecrated Church and one filled with the Holy Ghost is a witnessing Church. They were continually in prayer and waiting upon the Lord that they might know His will. It is only what is consecrated that the Lord can use. The Church cannot but be prosperous as the result of the very conditions that attend Christian civilization. Here is the brawn, the hand and the purse of the world. They have been appointed of the Lord to collect and use for His cause. We are expected to administer the Lord's estate.

"The missionary spirit requires the consecration of our best to Christ. They (the church of Antioch) would gladly have retained Paul and Barnabas over all their teachers. But the Lord had greater need of them elsewhere. The test of service and love is the consecration of our best. God spared Isaac, but spared not his own Son. The work of a preacher is a separation unto the Gospel under the authority of the Holy Spirit—separated unto the Gospel! Separated unto the Holy Ghost! Magnetized by His power until we draw others unto Him." From mss. given by daughters of Bishop Hendrix.

THE TEACHER'S MISSION

By Bishop John Heyl Vincent

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"Uuderlying facts," said the preacher, "are that all must die and that every soul is immortal. The teachings which magnify into supreme importance the declaration of the text are, (1) that the soul of man upon separation from the body enters into a state of suffering or of happiness, (2) that there is therefore a heaven and there is a hell, (3) that among the torments of hell is the thought of friends tending thither and that it is one of the joys of heaven that loved ones are on the way to that happy abode.

"An impassable gulf is not so serious a thing in itself, but when it marks a division between two unwasting spiritual continents it becomes serious. When it is a bridgeless chasm between parents and children, between friend and friend it is serious. When there is a land of abundance of everything to gratify on one side of the gulf and a land of poverty and misery on the other side, it is serious, And when it is a gulf that can never be narrowed, impassable, 'fixed,' it is inconceivably serious.

"Which side of that impassable gulf is a question whose answer must be prior to that awful moment which is but the door to a destiny previously chosen and unalterably fixed. There was in the life of Lazarus somewhere a moment which determined his place with Abraham; and there was in the life of the rich man a pivotal choice that turned his feet toward the regions of despair.

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"Probationary life marks somewhere the flood-tide of man's spirit-

pour out my Spirit upon all flesh.' The Church had experienced this mighty uplift. All the miracles done by the apostles in the name of Christ were wrought by the power of the Holy Ghost. The way had long been preparing for such authority. The Sword of the Spirit, which is the Word of the Lord, was being fashioned through many centuries as holy men wrote as they were inspired by the Holy Ghost. The Word was so to be preached as to be in demonstration of the Holy Spirit. He was to witness to men the fact of pardon, as the Spirit should bear witness with our spirits that we are the children of God. As many as were led by the Spirit of God were accounted sons of God. To be carnally minded was death, but to be spiritually minded was life and peace.

"A thoroughly consecrated Church and one filled with the Holy Ghost is a witnessing Church. They were continually in prayer and waiting upon the Lord that they might know His will. It is only what is consecrated that the Lord can use. The Church cannot but be prosperous as the result of the very conditions that attend Christian civilization. Here is the brawn, the hand and the purse of the world. They have been appointed of the Lord to collect and use for His cause. We are expected to administer the Lord's estate.

"The missionary spirit requires the consecration of our best to Christ. They (the church of Antioch) would gladly have retained Paul and Barnabas over all their teachers. But the Lord had greater need of them elsewhere. The test of service and love is the consecration of our best. God spared Isaac, but spared not his own Son. The work of a preacher is a separation unto the Gospel under the authority of the Holy Spirit—separated unto the Gospel! Separated unto the Holy Ghost! Magnetized by His power until we draw others unto Him." From mss. given by daughters of Bishop Hendrix.

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was a period in the world's history when talent and integrity and religion were more demanded than now. Men are drifiting away from their ancient prejudices and loose from rotten institutions, and are for new and glorious revelations. It is for literary men to make these revelations. It is for the educated, for teachers especially, to gird themselves for the work and lead the van of Reform. To live at such a time as this is a glorious, yet a fearful privilege—glorious, in view of the interests of mankind; glorious, in view of virtuous success; glorious in view of our future reward. Fearful, too, is the responsibility of him who is recreant to his trust; who is craven in the hour of trial and shrinks from known duty. To meet this emergency and be fitted for the crisis, we need a panoply more firm than that of Achilles, an aegis more secure than that of Minerva. To the oracles of Heaven let us look for the dictates of wisdom. Here we find a chart more certain than the books of the Sybil. Other guides have proved fallacious; other charts are found to be incomplete.

"It may be that our exploits shall not be heralded abroad; that we may pass through life quiet and in obscurity. It may be that some less worthy than ourselves shall be the object of admiration to mankind. Yet we are sure, if firm in our duty, of an immortality that shall never fade, of a habitation more glorious than the Elysian fields, of a crown more desirable than that of the Caesars. Let us all be vigorous in our efforts for the good of mankind; let us lay our choicest treasures upon the altar of our devotion, and future ages shall look back to this period and rejoice that something high, something noble, something good was done."

ANSWERS TO A QUESTIONNAIRE

By Bishop John Philip Newman

At Saratoga, August 1, 1883, Bishop Newman filled out a paper printed by someone on both sides of a square sheet in a reddish brown ink. There is a place in the upper left corner for a small likenes, and instructions as to removing the surface of a photo so that it can be cut down and pasted in. The bishop did not supply this ornament to his statement. He wrote firmly, filling out the entire paper. It is evident that he trifled with a number of the inquiries.

but in other instances he gave thoroughly sincere expressions of faith or opinion.

The first 18 questions are under the heading, "Your favorite, 1. Color?—Prettiest. 2. Flower? Most fragrant. 3. Tree? Most fruitful. 4. Object in Nature? Most useful. 5. Hour in the day? This. 6. Season of the year? The present. 7. Perfume? That which smells the best. 8. Gem? Richest. 9. Style of beauty? Highest. 10 Names, male and female? Shortest. 11. Painters? Most artless. 12. Musicians? Most transporting. 13. Piece of sculpture? Truest to nature. 14. Poets? Sublimest. 15. Poetesses? Tenderest. 16. Prose authors? The impartial. 17. Character in romance? Most natural. 18 In history? Most symmetrical.

The other queries become more serious, and Bishop Newman's remarks correspond in quality. 19. Book to take up for an hour? The latest. 20 What book (not religious) would you part with last? Pocketbook. 21. What epoch would you choose to have lived in? "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11, 22. Where would you like to live? The Conference must decide. 23. What is your favorite amusement? Making pastoral calls. 24. What is your favorite occupation? 'Studying the virtues in others, seeking the faults in myself." 25. What trait of character do you most admire in man? Heroism. 26. What in woman? Constancy. 27. What do you most detest in each? Disloyalty. 28. If not yourself, who would you rather be? "I shall be satisfied when I awake in Thy likeness." 29. What is your idea of happiness? To be settled in life. 30. What is your idea of misery? A guilty conscience. 31. What is your bete noir? Hate nothing but *sin*. 32. What is your dream? To do "noble things, not *dream* them all day long." 33. What is your favorite game? Reply uncertain. 34. What do you believe to be your distinguishing characteristics? "Let others sound your praises." 35. What do you believe to be the distinguishing characteristics of your better half? "Love is blind." 36. What is the sublimest passion of which human nature is capable? Pity. 37. What are the sweetest words in the world? "God reigns and the government at Washington still lives." 38. What are the saddest words? A wasted life. 39. What is your aim in life? There is a day after today. 40. What is your motto? The bishop replies by quoting in Greek characters, "For me to live is Christ and to die is gain."

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ual opportunities. Resisted, the tide begins to ebb. God's invitations move us less and less. When was the great issue settled? That may be hard to determine. Yet there was somewhere a last opportunity. Today are thousands waiting for the saving tide of divine love to roll nearer before they make an effort to grasp salvation. Between them and God, between them and their friends in heaven, between them and their friends on the way to heaven they know there is a gulf, but it is not yet impassable. Meanwhile they are deciding various questions that are gradually deciding the great one—which side of that gulf, when it becomes fixed and impassable. Choice of a friend, the formation of a habit, may be the final opportunity. We have every incentive to be on the alert to make every choice on sound principle.

"Education, discipline, carefulness in little things and force of habit may hold the great issue in their grasp. Every decision and act of life has a bearing. We may be led by a thousand subsidiary choices up to the supreme moment. Let the lesser be always right, and the greater will surely be right. Let every moving toward a better life be headed: God's word speaks to each soul. This message doubtless brings the pivotal choice to some souls. The waves of life roll nearer to you now than ever. The soul that would be saved must take the current while it serves. The gulf is growing wider and deeper. It can never become narrower. Every day's neglect is a current that wastes the banks and cuts away its bed.

"I do for you what Abraham could not do for the rich man's friends: I warn you of the torment of the wrong side of that 'fixed,' 'impassable gulf.' "

BUDDHISM AND CHRISTIANITY IN JAPAN

By Bishop Merriman Colbert Harris

Bishop Harris served in Japanese Christian work more than forty years, as a missionary, Superintendent of Japanese Missions in America and Hawaii and as Bishop in Japan. In July, 1887, he preached a sermon in San Francisco on Japanese Buddhism. He had then been a missionary in Japan fourteen years. The latter part of the sermon quoted here is most optimistic in its predictions for Japanese Christianity. This confidence was retained by the Bishop in

ress. It builds no asylums, hospitals; institutes no organized means to mitigate or remove human suffering. To the suffering it says, Be patient; all here must suffer and die.

"Buddhism and Christianity! These two religions are now pitted against each other. While Buddhism shows little concern for progress she has in the past five years waged a vigorous opposition to the Cross. The priests seemed determined to contend for their inheritance. They supply every weapon of defence and attack known to religious conflict except physical force. Here the government steps in and says, with commanding voice, Hold! Buddhism has already been condemned at the bar of public opinion. The higher currents of Japanese life flow in Christian channels. Every step taken by the nation in the last three years has been toward Christianity. In all probability by the year 1900 she will be enrolled in the sisterhood of Christian peoples, an added star to Christ's crown, while Buddhism must go the way of all ethnic race religions and exist only in its history."

substantial entirety, though he had to redate some of his predictions, until his translation in 1921. In view of what has happened recently it may seem to some inappropriate to publish the statements of Bishop Harris as to Buddhism and Christianity in Japan. But his estimate of Buddhism is proven all the more just by reason of modern events. And as to Christianity among the Japanese in times to come, no one need believe that the labors of Joseph Hardy Neesima, founder of Doshisha University, of the splendid Methodist layman, Baron Shosuke Sato, for many years President of the Imperial University of Sapporo, and of the forthright Methodist preacher and Bishop Yoitsu Honda, not to mention our other native bishops and a host of missionaries, teachers and Japanese Christian people, will be blotted out of influence and survival values by World War II or by any other catastrophe. It will be found that again the blood of martyrs to the faith of Christ has been fruitful seed planted in war-torn soil to spring into life at the end of destroying strife.

In his discourse Bishop Harris described and evaluated the chief Buddhist sects of Japan, quite as far apart in some instances as are any sects of professed Christians, and far removed in certain cases

METHODIST BISHOPS

THEISM AND HUMAN REASON

By Bishop John James Tigert

The following is an extract from a manuscript on "Theism—A Survey of the Argument" furnished by President John J. Tigert of the University of Florida from the papers of his father, Bishop Tigert.

"Whether any or all of the arguments ordinarily brought forward to prove the existence of God could convey to those altogether destitute of the idea of the Deity, *first,* the notion of God as a person, self-existent, eternal, immutable, of infinite power, wisdom and goodness, the creator and upholder of all things, and, *secondly,* satisfactory proofs of his existence, is a question which it is impossible to settle. It cannot be put to an actual test, for the knowledge of God has been in the world from the beginning. This is evidenced, not only by the ancient writing of the Jews but by the earliest historical remains and the extant beliefs and customs of all peoples, Asiatic, African, European, American and Polynesian. Once projected within the sphere of human knowledge, from whatever source and in whatever manner, this notion of God, however abused, has never been permitted to perish.

"The existence of God, with all the attributes which Christians ascribe to him, is a very large conclusion to establish, and the premises conducting to it must be correspondingly gigantic. Though the facts and principles which constitute the several arguments for the divine existence might not necessarily conduct a wholly unenlightened person—if one destitute of the idea of God could be supposed—to the knowledge of God, before unknown; yet, given even a hint of the divine existence, reason, nature and history afford abundant and satisfactory, not to say demonstrative proofs that it is the best and only possible solution of the problem.

"It would be indeed a gigantic mind that could frame the gigantic premises of the syllogism which should shut up the Infinite God in its conclusion as a new and necessary result of a rational process; but a much less highly endowed mind that has been already sprung to the exertion of its powers by a patient investigation and analysis of the facts and principles which enter into these premises, however unable to formulate the conclusion, might clearly perceive the

necessary relation of this conclusion to the premises if the conclusion were once suggested from without. It would not be decisive if this person did not arrive at the knowledge of God. For it is not necessary to hold that such acquirements would inevitably generate the idea, but only, if the knowledge of God were given, that these acquirements would afford indisputable proofs of his existence.

"It is one thing to make a synthesis of the facts of nature and the deliverances of reason and declare God, before an unsuspected solution of the problem of the world and of man, to be the result, and quite another thing, the existence of God being given as a thesis to be established, to gather up the sufficient evidences of it. This latter is all that can be undertaken, in the very nature of the case.

"It is useless to inquire whether a human being, reared in isolation and receiving no communications from his kind upon theological or religious subjects, but perfectly instructed in philological, philosophical, mathematical, scientific and historical learning, so far as this could be accomplished without trespassing on the forbidden territory, would ever arrive at the knowledge of God. Such an experiment will never be undertaken. It is one thing to master Newton's *Principia,* and quite another to be its author. But whatever the result in this hypothetical case might be, it is certain that the feat of discovering God has never been accomplished in the past by individual or nation. The discoverer of God, though a greater genius than Euclid or Newton, has not recorded his name on the page of history."

THE EDUCATIONAL FUNCTION OF THE CHURCH

By Bishop James Atkins

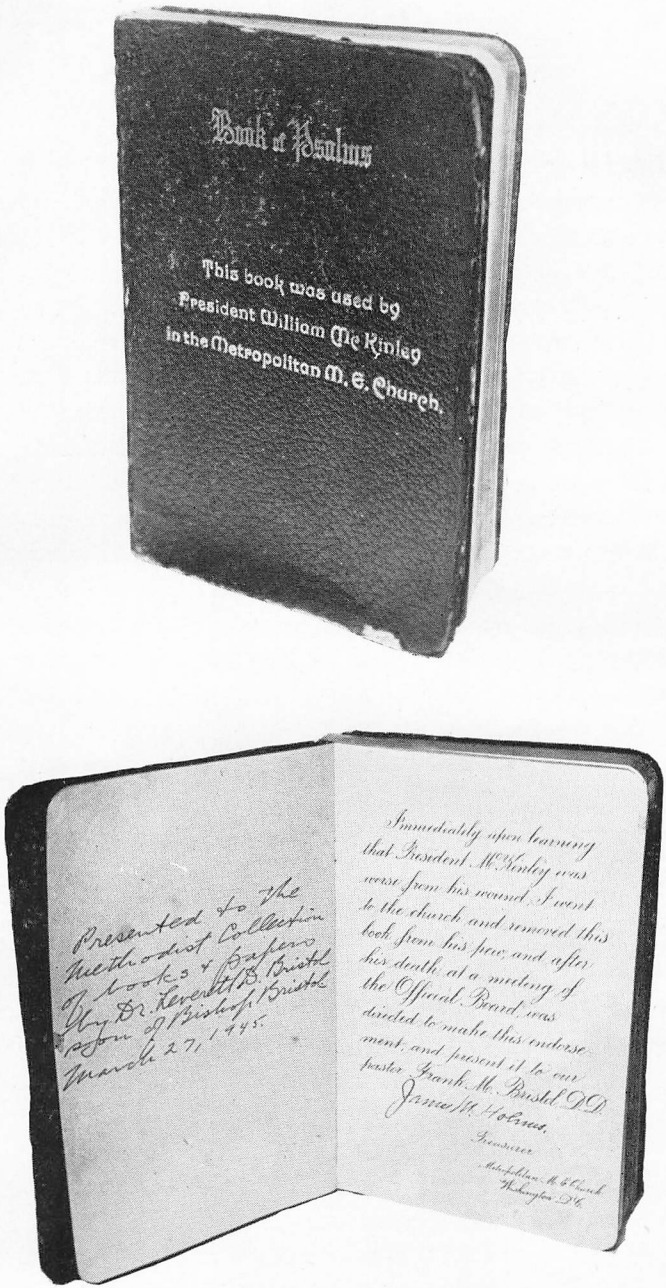
Among many papers of Bishop Atkins, presented by Mrs. Atkins and H. B. Atkins, is one of fifteen pages with the above caption. In this carefully and fully written document the author says, "The final authority of the Church of God in any line of claims and endeavor must be the example and teaching of Jesus. That Jesus was the supreme teacher of the race is a matter of universal consent. But commonly this is held to be true as touching only those aspects of teaching which deal with man's spiritual nature and relations, and it cannot be denied that this was ever uppermost—it was not all. Probably the next great step in the study of Jesus will be based upon the *unlimited*

proposition that He is the world's greatest teacher. It is true that He did not teach science, but He did vastly more, He taught scientifically. He did not teach technical philosophy, but led the way to the teaching of all true philosophy and the death of the false by teaching philosophically. He did not teach history or literature, but He taught the secret of making both.

"Jesus was not only the world's greatest teacher." said Bishop Atkins, "but He was also the greatest Educator. The steps He pursued were, first, to recognize and touch the sense of individuality in men. The second step was to incite to the development of individuality into completed personality. The third was the sinking of this personality into the office or the work of life. It is true that Jesus as teacher and educator constantly put the spiritual nature in man foremost and uppermost, but in so doing He was as truly psychological as theological. Now it is the glory of psychology that it can say boldly, without semblance of apology, that the true end of education is not knowing, but being. The true enquiry at the end of any day's labor in the school is not, What has the child learned, but What has he become. All this, and much more, means exactly what the Great Teacher taught, that the great objective in all education is character which endures and creates, rather than mere knowledge which passeth away.

"In the organization of the Church Jesus made ample provision for the educational side of the work. In the catalogue of divinely imparted gifts as described by St. Paul, we find that the gifts of wisdom, knowledge and teaching are made coordinate with those of the apostle, the prophet, the evangelist and the pastor. Paul declares that these are first for the furnishing of the workman, but the real objective is the upbuilding of the Church and the attainment by each member to a full-grown manhood 'unto the measure of the stature of the fulness of Christ.' The completion of the man demands the education of spirit, mind, body, and with all this the Church has been charged by virtue of its divinely appointed guardianship of the race.

"The interpretation which the Church has made as to its educational function is to be found in the history of its work. At first its educational horizon was limited chiefly to moral and religious training, but with a growing perception of its obligation to bring the



PRESIDENT McKINLEY'S PSALM BOOK
From his pew in Metropolitan Church, Washington

whole man into harmony with the aims of his being and into greater happiness and efficiency the sphere became widened. Even in the darkest period of the Church's history, it was the conservator of learning, and since the Renaissance it has held a foremost place among the agencies which have furnished the nations with inspiration and ideals. It is not going too far to say that the history of modern education is chiefly a history of the labors, sacrifice and leadership of the Christian Church. There is scarcely an institution of learning of note for the quality of its work and its power to make men which is not the direct or near direct product of such labors and leadership on the part of the Church.

"Those who would deny to the Church that broad educational field to which I have made claim hold that it should occupy a limited sphere for specific purposes, such as theological schools and schools for the training of leaders for the work to be done in behalf of the Church. Such views are due to a misapprehension of what the Church really is and of what it is appointed to do. The Church does not exist for itself at all. Its object is not self-satisfaction, but sacrifice. Its work is one of revolution, ceaseless, progressive revolution, until the old things are made new."

THE CHARACTER OF WASHINGTON

By Bishop Frank Milton Bristol

The title of this address of Bishop Bristol is in ink in his own hand and certain corrections in pencil throughout are also his writing. He left few letters—I have a small number. His other sermons, addresses and lectures were not preserved except in brief notes. This paper is complete, and the Bishop's pastorate at Metropolitan Church, Washington, makes the topic a very appropriate one. I give only a few paragraphs, as in other cases.

"Washington! A name to conjure with! Not a myth, not a mere tradition, but a living force as a dominating ideal, filling the world's vision—giving imagination, the central guiding star in the constellation of Liberty, the inspiration of national pride and hope; a history, a prophecy; the glory of the past, the aspiration of the future.

"Veneration for the name and character of Washington deepens with the advance of years and the spread of freedom in the world.

Long since, the influence of that name and character passed our national bounds and became a power making for idealism in all the Western world. During several years' residence in South America the writer was profoundly impressed by the universal admiration and veneration entertained for Washington by Spanish-speaking Americans. Even school children speak with a peculiar thrill of voice that name, the climax which invariably wins applause.

"If it may be said of Shakespeare in the history of literature so too it may be said of Washington in the annals of liberty, 'He was not of an age, but of all time.' In this hypercritical or muck-raking age not a few strangely perverted minds seem to take pleasure in detracting from the virtues of great men. Littleness ever seems to be venomously envious of greatness. Thanks to men of large intellect and profound judgment who have preserved nobility for the admiration and emulation of posterity. Marshall, Jay, Hamilton, Jefferson, Lee, Webster, Bancroft, Irving, Lincoln, Gladstone, Fox, Napoleon, Lafayette, are names that outweigh a million little mud slingers, and whose consensus of opinion of Washington will ever rise in monumental majesty above all detraction, as the great shaft at our National Capitol rises above the clods of earth beneath. Lafayette's splendid tribute, that the cause of the Revolution and of our national independence rested on the character of Washington has never been challenged by writers worthy of attention. May it not be said with equal truth that this nation rests upon the ideals presented to the world in the character of Washington. It may be doubted whether any new revelations can add luster to the fame that crowns the name of the Father of his Country."

Bishop Bristol relates two incidents which disclose the self-sacrificing integrity of Washington, and then presents an appreciation of him, preserved by Richard Henry Lee, grandson of the signer of the Declaration of Independence, from the papers of Justice Thomas Johnson of Maryland. This patriot was the first Governor of Maryland under the new law and as a member of the Continental Congress nominated Washington as Commander in Chief of the Army. He was himself a General of Militia and raised 1,800 men and led them to the relief of his Chief when Washington was sorely pressed in New Jersey. He declined to become Secretary of State, suggesting General Pinckney as more suitable. He became a Justice of the Su-

preme Court and was one of the most reputable men of his time. Bishop Bristol, before quoting the statement in which is expressed the personal attitude and contemporary witness of a great citizen to the exalted qualities of our first President says, "I copied this from the autograph manuscript of Governor Johnson which was shown me by Major Graham, son-in-law of Governor Johnson, with whom he left his papers."

"Sept. 2, 1815. This envelope contains two of many letters from General Washington in the course of a long and intimate acquaintance and friendship which I was honored with. These letters I leave as a rich legacy of honor to my descendants, not to swell them with pride, but with the hope that it may stimulate them in a course of virtue. How I loved him, and love his memory. There were doubtless specks of our nature in him, but I am more and more fixed in the opinion that he nearer approached the order of Superior Beings than any man I ever knew. That we are to pass into another state of being after death I hold to be certain. But the manner of a future existence we cannot have adequate ideas of in our present state. Some imagine we shall have something of the feeling of relationships and friendships of this life, with improved powers of communication. If this should be, *may I meet Washington beyond the grave.* Thomas Johnson."

FREEDOM OF THOUGHT

By Bishop John Carlisle Kilgo

An undated resignation of President John C. Kilgo of Trinity College, now Duke University, never presented to the trustees, but prepared to be used in case of a threatened action of that body in 1903, was published in his biography. The author of that thorough work, Bishop Paul Neff Garber, presented me with a copy personally signed, Jno. C. Kilgo. Because of this authentic expression of an intrepid spirit, given me by a colleague who is a master historian, I am including in this chapter a few of the statements of this remarkable paper.

"As an American citizen, striving to cherish a genuine love of his nation and having abiding faith in the principles of freedom, I cannot consistently, for the sake of punishing a foolish and needless act, do violence to my faith in and love of principles which were born

out of the holiest wish to be found in the earth, a nation resting on the spirit of human tolerance.

"Having been born in the South I cannot approve any rash disregard of the feelings which belong to true Southern character. Loyalty to the South makes it impossible for me to cooperate with any idea that Southern people have nothing of forgiving tolerance and patient courage.

"From childhood I was taught the doctrines of Methodism, a Church seemingly ordained to proclaim the doctrine of human tolerance at a time when intolerance was arrogant and tyrannical, and I cannot have any part in an act which seems to repudiate the Church whose doctrines and principles I came as a child to believe and love.

"With a claim to a modest love of learning I stand pledged for the defence of academic freedom. I assert with due emphasis and positiveness that academic freedom is not set for the defence of academic folly. However, I cannot believe that academic folly should be punished with banishment and exile. I cannot consent to have the most foreign connection with any act which enslaves thought, shuts any gate to truth and virtue and intimidates the mind in its efforts to gain helpful knowledge.

"Amid all the struggles of history, the chief struggle has been the incoming of an eternal kingdom founded upon truth and right, and tolerance and love and freedom. This kingdom was born of blood; it is acquainted with severest persecutions; but as the centuries have multiplied, it has grown."

THE FINALITY OF CHRIST

By Bishop William Belton Murrah

By the kindness of Doctor W. L. Duren, editor of the New Orleans Christian Advocate, there came to me, both typewritten and in the author's own script, "The Finality of Christ," a sermon based on St. John 6:68.

"Jesus has attested the validity of His claims," said Bishop Murrah, "but they fail to understand Him. He wanted them to get the right perspective—to see things in their right relations. He would not allow them to misapprehend His mission. He knew the bitter disappointment that must inevitably come unless false views were cor-

rected. So He began a profoundly spiritual discourse. They had been exulting in the prospect of a king who would destroy their enemies and feed them. When Jesus talked of the Bread of Life they said, This is a hard saying, and went away. Standing in the midst of the Twelve he turned to them and asked, 'Will ye too go away?' Great-hearted Peter, often blundering, but now saying just the right thing, replied 'Lord, to whom shall we go? Thou hast the words of eternal life.'

"With how much greater force we may ask, To whom shall we go? when it is suggested that we leave Christ to go anywhere else. Those to whom we must go in that event boastfully declare that they do not know anything about eternal life. Their whole system, if it may be called a system at all, is a series of negations. Teachers to whom the disciples might have gone were active and zealous. It was said that they would compass sea and land to make one proselyte. It is not so now. There used to be a coarse form of infidelity, but that has almost died out. And the reason is plain. We know so much of history that one who can command a hearing must recognize the power Christianity has wielded. What restraints it has imposed on passion and appetite; what direction it has given the forces of being. He must hesitate before he asks us to abandon Christ when he cannot offer anything in His stead.

"We have come upon a time never precisely paralleled. You can find any amount of indifference to spiritual matters. You can observe throngs crowding and pushing in the marts of trade. There are frivolous people, whirling through life, who have no decided convictions. But anything like aggressive infidelity is unknown. If you go away from Christ you are not likely to be invited anywhere else. We have a conquering Christ! More and more it is coming to be understood that He only has the words of eternal life. He speaks the final and authoritative word respecting the great questions. He is the only teacher who has never been superseded. He is the Interpreter of Truth. Wherever He goes men have a new view of God, man, man's relation to God, man's relation to man. His influence is determining national and international policies. He creates an atmosphere of life wherever He is known. Everything He touches lives, while all else is decaying or dead."

METHODIST BISHOPS

THE SUMMUM BONUM

By Bishop Edwin DuBose Mouzon

A sermon of Bishop Mouzon, contributed by Doctor J. Richard Spann, contains a number of divisions anyone of which might appropriately be selected for this presentation. The text is Romans 8:28. "All things work together for good." One of the best elaborations from these words is that concerning the Christian summum bonum. "What is this supreme good," inquired the preacher, "toward which all things work in the life and experience of the sincere Christian? We must answer at once that to the Christian the supreme good is goodness. As St. Paul puts it, 'to be conformed to the image of God's son, that He might be the first born among many brethren.' The New Testament thinks of no other good but goodness, and what contributes to goodness. The highest type of goodness the world has seen, is seen in 'God's son.' The great purpose and aim of God are that Jesus might 'be the first born among many brethren,' the first in a mighty race of good men and women, all bearing the likeness of the Father.

"It is evident upon first thought, even, that this world was never built to be a playhouse. Men were not put here just to have a good time. Happiness is not our being's end and aim. Pleasure is only an incident in life. People are confused over the words of the apostle, that 'all things work together for good,' because they are thinking of human happiness and worldly pleasure. If happiness is our lot, it is to be received thankfully. If pleasures come to us, as of course they do come in the normal processes of living, they come to refresh us and to speed us on our way. But 'goodness' is the supreme 'good.' The thing that God is concerned about is the making of good men and good women.

"And it should be remarked," continued Bishop Mouzon, "that goodness is a good that is open to all men. There are other good things besides goodness, such as art and music and literature and the pursuit of scientific knowledge. But creative art is not everybody's business; art is only for the specially endowed. Music does speak an almost universal language, but music requires special talent and technical training that shuts out the many and includes only the few. Literature cannot possibly lie open to all men, for literature requires

both time and training, and the business of life and of making a living is most exacting for the multitudes of men. And science is a hard mistress and selects its devotees with special care.

"But human goodness? Goodness is within the reach of all. For human nature was meant to be good; the capacity for goodness is in all men everywhere. God is good, and God made man in his own image and after his own likeness. Goodness appeals to all men. Men may resist the appeal; they may rise up and rebel against goodness. But in their very rebellion they pay tribute to the good. And all the facts and incidents of life may be made to contribute to the growth of goodness.

"Health has nothing to do with goodness; wealth makes no certain contribution to goodness. Goodness shines in the dark, and sings in the midst of the storm. As a simple matter of fact then, 'all things do work together for good to them that love God.' Every circumstance of life opens up some new avenue to goodness. The possibility of attaining the supreme good which is goodness is within the reach of all. All men may be good.

'Love Virtue; she alone is free
She can teach you how to climb
Higher than the sphery chime;
Or if Virtue feeble were
Heaven itself would stoop to her.' "

THE FADING LEAF

By Bishop James Henry McCoy

Mrs. McCoy gave me a sermon which her husband, Bishop McCoy, delivered to the Confederate Veterans of Huntsville, Alabama, and vicinity, October 15, 1899. Bishop McCoy's father was in early boyhood, briefly, a member of Quantrelle's Guerillas. He transferred to the regular army. He bore some physical marks which led to the unsupported and absurd story that he was himself Quantrelle, who had been supposed killed. He became a Methodist preacher, presiding elder and editor of the Alabama Christian Advocate.

Bishop McCoy said (I quote only a few paragraphs from a discourse that is interesting throughout), "Rarely in my life have I felt myself so honored or entrusted with a more loving office than in being requested to preach to the Confederate Veterans. In spirit I

uncover to a glory which to the gaze of your sons and daughters and their children's children shall brighten with each passing year. You preach to me today as I cannot hope to preach to you. Your very presence is with the pathos of tragedies that touch our every heart with the eloquence of heroic achievements, not to be forgotten when you shall have struck the fleshly tents of your earthly bivouac.

"God knows that I speak the truth when I say that I love the flag under which we live. I love our glorious Union, with a loyalty and ardor in which I yield to no man. At the same time I count it a mark of honor that the man whose name I bear and whose blood flows in my veins touched elbows with you behind the immortal Stonewall Jackson. Those who fought with him were men whose honor, heroism and patriotism are a stainless and priceless heritage. Hearts that held these sentiments have lately emptied themselves of blood in a libation of loyalty to the flag against which their fathers fought. Memories so precious to us do not breed disloyalty; but rather they set up in our hearts altars dedicated to all that is best in human kind."

Developing the saying in Isaiah 64:6, "And we all do fade as a leaf," Bishop McCoy pointed out that while Confederate veterans were fast leaving earth, "A new generation has come upon the field. Youth attracts us for what it may be; old age for what it has become. I think God keeps many an aged saint on earth simply that men may look upon the ripe beauty of his life. When he sits in enforced idleness and physical dependence he is perhaps doing his mightiest work. He brings the hush of a reverent spirit; he elicits a strange tenderness in the midst of life's selfishness. By some gracious influence he turns the thoughts of others to better things and leads their hearts to the gates of heaven.

"The falling of the fading leaf does not represent a net loss to nature. In fact nature knows no such thing as ultimate loss. In the moral life also is a law of conservation of energy. No moral force is ever spent; it only finds different expression when it seems to have died. The Scriptures make recognition of this law when they state that a man being dead yet speaketh and when they speak of a man's work following him. One generation hands down to another moral capital, or each would have to begin de novo. This transfer from father to son is not of character, but of spirit, an inheritance of

thought, feelings and ideals. Who can doubt that the examples of Confederate soldiers can fill with mighty inspiration and impulse the young men of the new South? We have seen your brave, patient, patriotic efforts to solve problems not understood by any outside of your own borders. Above all we have watched your unfailing faith in God and the strength and grace of your Christian characters. And we covet as the best gifts the inheritance of that spirit that gleams like a Pharos in the sky of our ideals."

CHRISTIAN TESTIMONY

By Bishop Homer Clyde Stuntz

Among documents placed in the collection by Mrs. Stuntz is a brief sketch of a sermon on the above theme, now especially important because of the great need in Christendom of a return to some influential practices of the past. This writing in the hand of Bishop Stuntz is based on Psalms 66:16, "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul."

The introduction outlined for a discussion of the topic proposes the consideration: (1) of Christian testimony as a feature of church life; (2) Many objections to it; and (3) An attempt to meet some of these objections.

Bishop Stuntz remarks that "Entrance into the Kingdom of God is by an experience of saving grace." He speaks of the promises of God to forgive; give a new heart, putting off the old man; to write my laws within you, and so on. He says that "entrance upon the new life brings one into the fulness of these promises—joy, peace, old habits broken, new power, old things passed away." He says that it is "simple and natural that God should want public confession made that his promises are true," and that the person coming into this new life should long to "tell to sinners round what a dear Savior he has found."

"Obviously the testimony of the life will not fill the need," said Bishop Stuntz. "Many say, I never testify in any way. My life is my testimony, but see how very untruthful and ungrateful such a course is and how it will mislead others. Grant that your life is changed. Who did it? Was it your own will power braced to its firmest? How ungrateful! God did it. He smote off your fetters. He struck down

the barred doors of your prison house and set you free. Give him the glory."

"Dying souls are about us. No evidence of Christianity is so immediately convincing as Christian testimony, in the early church, in the time of the Wesleys, in any revival. Churches that honor this form of holy effort will grow, and never need fear."

JOHN WESLEY, AMONG REPRESENTATIVE MEN

By Bishop Richard Joseph Cooke

One of the very interesting documents in my collection is a notebook of good size, given me by Mrs. Cooke, containing in the handwriting of her husband his lecture, "Representative Men." A note under the front page title says, "written for delivery before the Winter Session of the Chautauqua School of Theology at Lake DeFuniak, Florida, Feb. 1884." The signature, R. J. Cooke, appears on the same page. The book contains also notes for a lecture on, "How We Came By the Four Gospels."

Among many "Representative Men" praised in the work now before me is John Wesley. The discourse says, "I mention him, not because I am a Methodist, but for the same reason that led Lord Macauley to condemn those books called Histories of England in the reign of George II in which the rise of Methodism is not mentioned.

"John Wesley cannot be ignored by anyone who would speak of representative men. No man has arisen since the days of the Apostles whose genius is so powerfully affecting the Protestant world. He was a man of commanding intellect, and as a statesman or a general would have given a unique brilliance to any age. The master of half a dozen languages, at home in the literature of classic ages, profoundly versed in the sacred Scriptures, thoroughly acquainted with all the forms of logic and gifted with an intuitive faculty which enabled him to grasp at once the core of a subject and to penetrate the false reasonings of an adversary, he was fitted above all men of his time to inaugurate a second Reformation.

"This mighty man, whom the world now delights to honor, was persecuted with unparalleled bitterness. His work was caricatured and sneered at by enraged bigots and ignorant rabble; the noble

born flung out jibes and 'the wise and prudent' prayed to be delivered from it. Undaunted by leaders of fashion and vice, anathemas of mitred prelates and howling mobs, he held to his lofty thought and pushed forward with indomitable perseverance his revolutionizing work throughout the three kingdoms.

"Time makes things even. Then he was vilified; today historians of England place him in the Temple of Fame. Then he was cursed; now he is praised in every land. Then he was driven from the churches; now his illustrious name is inscribed, as I have seen it, on the walls of that sacred edifice where lie the kings and queens, the warriors and the statesmen, the poets and orators of England. Today millions of people are called by his name and thousands of men, unsurpassed in their calling, are preaching the same doctrines he preached."

MANIFOLD DIFFICULTIES OF A CHANGING WORLD

By Bishop Thomas Nicholson

In the latter portion of his fraternal address before the General Conference of the United Church of Canada in 1930, preserved with many papers presented by Mrs. Nicholson, the Bishop referred to the manifold difficulties which are being experienced in a period of transition both in the United States and Canada.

"We live in a changing world," observed the Bishop. "I need not recite the amazing developments modern physical science has made and the transformations of all methods of communication and transportation. These and other forces like them have had most far-reaching effects on the pulpit and upon methods of church work. The new emphasis on the power and independence of the individual; the rage of young people each to live his own life with more or less scorn of all precedent, tradition and external authority; world-wide aspiration for democracy; the rising spirit of nationalism, have created administrative problems. Old appeals to motives no longer prove effective, but the need is greater than ever.

"The best drawn distinction I know between an optimist and a pessimist is this," said Bishop Nicholson, "A pessimist sees a difficulty in every opportunity; an optimist sees an opportunity in every difficulty. We face the future with confidence and courage, believing that our Lord and Master shall not fail nor be discouraged until he

has set judgment and justice in the earth. We believe the isles are still waiting for his law.

"Among problems we have in common with you is the increasingly cosmopolitan character of the population, especially in our large cities. We are compelled to adapt our methods to men who have been reared in entirely different environments and who are familiar only with different religious conceptions and ideals. Racial prejudices, class distinctions and all sorts of animosities must be overcome. We are making substantial progress. In several cities we have made a success of a Church of All Nations. In Bi-Lingual Missions and Conferences we are ministering to more than twenty-five nationalities whose services are conducted in their native tongues. Good Will Industries, devised by Dr. E. J. Helms, serve literally thousands of the financially destitute and religiously bankrupt, re-establish self-support, purify and redeem plague spots and red-light districts.

"We have our share of the conflict between labor and capital. Without meddling in political matters the Church is alert and aggressive in seeking to create an atmosphere of justice, of brotherhood and goodwill, without which such problems cannot be solved. The need of the hour in your country and mine is for statesmen, rather than politicians; men who take the long look; 'men who never palter with eternal God for power, nor sell the truth to serve the present hour.' The Church has a great mission in discovering and inspiring such men; in creating the atmosphere in which they can work, and in educating the populace to ideals of social justice and to an appreciation of true statesmanship. Nothing less radical and creative than religious faith will prove adequate to produce those changes in human attitude and in human behavior without which the solution of such problems is impossible.

"One of the most hopeful signs of the times is the response of youth to the challenge of Jesus Christ. Our young people are unconventional, distrustful of old traditions. They are daring, venturesome, even a little incredulous, but they are seeing in Christ the real ideals of life and conduct. We have hundreds of recruits for various forms of Christian service. In my section of the country at least more fine young men are offering themselves for the ministry than we can possibly use. The cause which has the youth of its generation holds the key to the future.

"We front great problems," concluded the Ontario-born bishop, addressing a Canadian Conference, "but we have marvelous resources; a spirit of popular intelligence never before known; wealth surpassing the wealth of Croesus; business ability of the highest order; labor-saving devices and comforts never before dreamed of; easy communication and transportation; an alert generation of young people; an open-mindedness and a spirit of search for truth unparalleled in any generation. It is the day of God's opportunity. We need the spirit of Divine illumination as never before.

'Blind unbelief is sure to err
And scan his purposes in vain,
God is His own interpreter,
And He will make it plain.' "

JESUS THE LORD OF LIFE

By Bishop Adna Wright Leonard

The papers of Bishop Leonard, with the Testament he carried on his tragic trip to Iceland, his ordination certificates, various sermons and many letters are in the Methodist Bishops' Collection. They came from Mrs. Leonard and the family, including Doctor H. G. Budd, son-in-law. As I was presiding at the General Conference when Adna Wright Leonard was elected bishop I have contributed the tellers' report which I announced at that time. Selected for the present purpose is the partial quotation of a brief discourse given at Arlington's sunrise service, Washington, on Easter, April 13, 1941. The Bishop used this sermon again in speaking to the 8th Air Force, London, England, Easter Day, April 25, 1943. The crash that took his life on the shore of Iceland together with that of the head of our air force, General Andrews, and all others on their plane, occurred on May 3 following this date.

Bishop Leonard spoke on St. John 11:25, "I am the Resurrection and the Life." "In the presence of the most dreaded fact, Christ makes his highest claim. To the grief-stricken the perplexing problem of the grave was hard to bear. The human cry, 'Why?' had risen from a broken heart. Martha believed in a general resurrection. Jesus would spiritualize Martha's faith. He would have her see that because He was the Lord of Life, of which He is the source, those united to Him by faith possess, notwithstanding the temporary

accident of death, a life which nothing can interrupt. He is emphasizing not only immortality but life, as a present as well as a future good. Here is the Easter message—the everlasting and perpetual presence of the person of the crucified but risen and living Christ.

"Through all the Christian centuries there have been those who have demanded proof or demonstration of the resurrection of our Lord. The intellectually honest inquirer who discerns between things that differ, will perceive that philosophical, theological and historical truths are not susceptible of demonstration by the same methods employed on mathematical and material facts. History cannot be verified in that sense. In the very nature of the case theological and historical truths must depend for their support upon moral certainty. The evidence that is cumulative cannot be regarded as insufficient because it lacks demonstration.

"In addition to all this," said Bishop Leonard, "the burden of proof is upon him who denies the resurrection. He must account for the enthusiasm of the first disciples. They walked in dim and cheerless light. Their hopes were the wrecks of vanished dreams. Suddenly there falls upon the band of defeated men and women the cry, 'He is risen!' The evidence shows that they were utterly unprepared for the open tomb. These believers rose up to a new plane of knowledge.

"Deniers of the Resurrection must also account for the fact that this knowledge of the risen Lord has held and still holds the world in its spell. Here is the paradox of the ages—Jesus had to be silenced before He was heard. He had to be killed before He could live in the hearts of men. Through all the Christian centuries men have drawn from Him the deepest belief in life, in its meanings and possibilities, and have faced death with eyes unafraid. His Gospel has furnished the mind with spacious imagery and filled the heart with the poetry of divine grace. Loyalty to Him has compelled men to uttermost sacrifice, has educated the heart in the courtesies born of humility. This Man and His Gospel have overcome the despairing philosophy of pessimism and supported the soul against enfeebling doubt. 'This is the victory that overcometh the world, even our faith.'

Christ is risen from the dead—Halleluiah!"

MAKING THE BEST USE OF OUR LIVES

By Bishop Alexander Priestly Camphor

A sermon on the above theme, a contribution of Mrs. Camphor completely written by Bishop Camphor in his own clear hand, is based on Genesis 37:2 and 39:1.

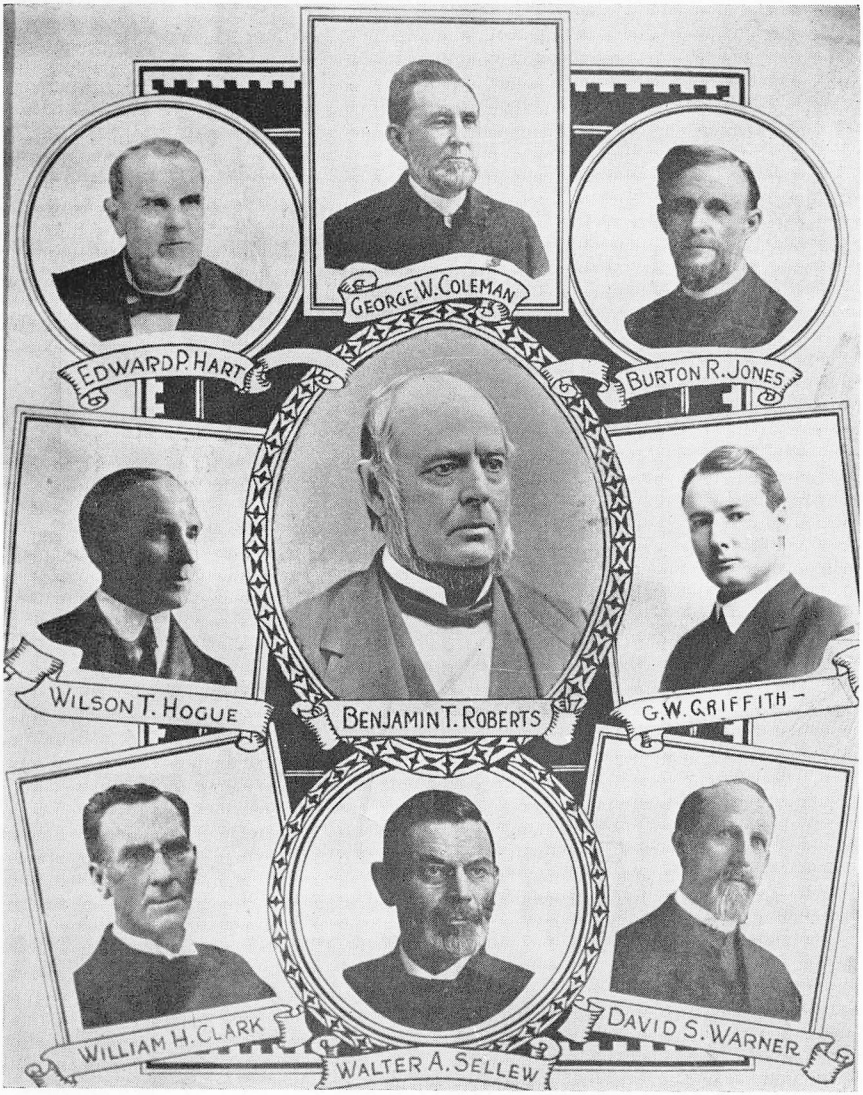
The theme is opened by quotations from Humboldt and Sir John Lubbock. The one said that "the aim of every man should be to secure the highest and most harmonious development of his powers to a complete and consistent whole." The other asserted that, "Our first object should be to make the most and best of ourselves." "Prominent among the historic personages who have made the best use of their lives," said Bishop Camphor, "is Joseph. Touch his career at any point that is open to investigation and always Joseph will be found doing the very best that under the circumstances can be done. When his father tells him to carry food to his envious brothers he obediently faces the danger of their hatred. When he is a slave in Potiphar's house he discharges all his duties so discreetly that the prison keeper trusts him implicitly. When his fellow prisoners have heavy hearts he feels their sorrows and tries to give them consolation and relief. When Pharaoh commits the ordering of a kingdom to his keeping he governs the nation ably. When foresight has placed abundant food in his control he feeds the famishing nations so that all are preserved. When his father is dying the son is as tender with him as a mother with her darling child. When that father has died the son reverences his father's last request and carries Jacob's body far up into the old home country at Machpelah for burial. There are many occasions in Joseph's life in which he might have failed completely. At least, in any one of them he might have come short of the best. Seneca used to say, 'all I require of myself is not to be equal to the best, but only to be better than the bad,' but Joseph aimed in every individual experience to be equal to the best. In that aim he succeeded wondrously. Going as a young boy from the simple home of a shepherd, becoming a captive in a strange land, subjected to great temptations in a luxurious civilization, tested by a great variety of important and responsible duties, exposed to the peril of pride and self-sufficiency, given opportunity for revenge

upon those who had injured him, he always carried himself well, doing his part bravely, earnestly and wisely.

"It is not everyone of us," said Bishop Camphor, "that is called to such a vast range of experience as was Joseph. Even Christ never traveled out of his own little environment. The great majority never come into public prominence. They have no part in administering the affairs of a kingdom, a city, a Republic, or in managing large commercial or business transactions. It is not a question whether we can make a great name for ourselves. That may be absolutely impossible. The question is, whether we are doing the best that can be done with our lives as they are and where they are placed."

The Bishop here made extensive reference to trees, their varieties and their "production in the line of the nature of the tree." He made especial reference to the "almost endless species of trees in the Liberian forest," and their products and uses. Then he said, "Human lives are as diversified in their natures as the growths of the field, gardens and forests. Our tasks, aptitudes, attitudes, relations, memories, imagination, characters widely vary. The world is made up of thousands upon thousands of different needs that must be met if mankind is to prosper. Every function necessary for the world's welfare is an honorable function and becomes, when attempted by a consecrated heart, a sacred function. A man may make a bad use of his life. He may wreck his powers of mind and body. He may tear down the good he was put here to build up. Men often squander fortunes. They also squander virtues, reputation and opportunities. Every blessing that a man has may become his curse and drag him down and others with him.

"To make the best of ourselves is possible for all and it should be the determined purpose to realize this ambition. The best use of life will not come of itself. Joseph was faithful in that which was least, and consequently he became faithful in that which was great. We must not forget that at the bottom of his life was belief in God. Surrounded by temples and idols he kept God and God's principles in his soul. The duty lying nearest, recommended by Carlyle, was the duty Joseph magnified. He accepted that duty as divine, and he performed it under God faithfully, serviceably and cheerfully. We may be placed in low position or in high position; we may have menial or kingly responsibilities; we may have temptations of all



BISHOPS OF THE FREE METHODIST CHURCH OF NORTH AMERICA

possible kinds, but if we look to God for guidance, and carry faithfulness, serviceableness and cheer into every duty, we shall have made of life the best."

"MY FATHER'S HOUSE"

By Bishop William Fletcher McMurry

A sermon sketch sent me by Mrs. McMurry gives good evidence of the Bishop's serene and strong faith. The topic, "My Father's House," is related naturally to the Master's word in St. John 14:2. The points made by Bishop McMurry are in part the following:

"This word (house) marks the familiar way in which Jesus spoke about Heaven—a fact He took for granted, 'If it were not so, I would have told you.'

"The idea is intensely that of home. We belong to the Father's family. Disobedience does not destroy the fact of human parentage, nor of divine. He would gather all of us into His house.

"Home is the dwelling place of loved ones, the abode of charity, the place of unfettered joys and of security. The word itself is full of magic. He who does not listen when the word 'home' is spoken is very far gone. Dryden says, 'Home is the sacred refuge of our life.'

"Are there no conditions for entering the home of God? Assuredly. The condition is, *there must be mutual sympathy and interest.* God has a home in Heaven for those who have a home on earth for Him. Love is the law of life in both realms. Jesus preparing a place for us is Jesus preparing us for a place. You expect to go to that place. Have you made a place for Him? Is it the chief place?

"Home is where Jesus is—here and hereafter."

THE WORLD PASSION OF CHRIST

By Bishop William Newman Ainsworth

From several sermons given by Mrs. Ainsworth I am selecting for quotation here some passages from a discourse on St. John 10:16, "Other sheep I have which are not yet folded; (translation used by Bishop Ainsworth) them also I must bring, and there shall be one fold and one shepherd."

"That the purpose of God is benevolent and that it is a world purpose is not left to conjecture. In Jesus Christ it has been made

plain. Calvary has been set in the midst of the eternities. 'He made there by the oblation of himself atonement and satisfaction for the sins of the whole world.' The atonement has no limits. It is as ample as God. He will not willingly restrict its benefits. Whatever He has done through the riches of his grace for any man anywhere He wants to do for all men everywhere. Color, caste, country, culture make no condition, except that the deeper the need the more compelling the appeal. Anything less would be inconsonant with the divine character.

"This means that there shall be one fold to embrace the human race. The unity and comprehensiveness of his purpose are being made manifest in the evolution of history. Once the nations of the world were separated by dividing mountains and estranging seas. Each lived its separate life. Now the ends of the earth have been brought together; they touch each other every day and have become bound up in a bundle of life from which there can be no escape. It is written upon the sky in letters that burn and blaze that no man liveth unto himself and no nation liveth unto itself. The woe of each is the woe of all; and the welfare of each is the welfare of all.

"Christianity must regenerate the world, or be assimilated to it. Christianity must claim the whole of it, or hold none of it. The futility of attempting the solution of world problems on anything less than a world scale must be apparent. The Church of God must solemnly accept the import of the Christian evangel and deliberately set out to make good its belief in a Christlike world. With anything less the Church will in a little while 'be fitted into the world picture as just a part of the scenery.'

"There is but one Shepherd—the Shepherd that laid down his life for the sheep. The historic Jesus, who was delivered for our offences and rose again for our justification, has the power to build a new world, wherein dwelleth righteousness. He alone can regenerate men and reconstruct society. He alone can bind the nations into brotherhood and unity. Christ only can make a Christlike world. I have looked the world around to find a redeemer. I have seen what Confucianism, Buddhism, Shintoism, Mohammedanism and Brahminism have done and proposed to do, and I have at last seen nobody but Jesus. He stands alone. He is without a rival. He unveils God so men can see Him. He scatters superstition like mist before the morn-

ing sun. He brings the power of a new life. He is not Jesus, the Great; He is Jesus the Only!

"Christ, with his nail-pierced hands, is going to make the world new. Christ is power. Christ alone can do it, but Christ cannot do it alone. The Church must be the organ of his passion. An unfulfilled Commission still stares us in the face. It is the scandal of Christendom that it is not yet done. It is high time for the outbreak of a new passion. The objective of every redeemed man must be a redeemed world. The Church must have the partnership of Christ's purpose, must be the instrument of his power, must sacrifice, no longer absorbed in trivialities. The Church must make great ventures —dare the impossible. Enlist youth and advancing age where great issues throb, where the battle is big, where the stake is a redeemed world!"

THOUGHTS OF AN EPISCOPAL VOYAGEUR

By Bishop Lauress John Birney

Among the priceless treasures of the collection represented by this book, and given by Mrs. Birney, are the Testament and Bible and the diary and notebooks which Bishop Birney carried on his many long voyages and travels to and through the orient and around the world. The following paragraphs are selected from the personal writings in the books above mentioned. They are among many recorded reflections of a scholar, mystic and prophet.

"It will be a long time before the Kingdom will come, but a man can have it in his own heart now, as fully as if it were realized."

"The Christian does not know how to voice his petition so that it may be acceptable, but the Spirit intercedes and gives silent utterance to prayer that the Christian cannot put into words."

"There is only *one way* to make every duty a privilege, i.e., to have some objective standard, some friend to please and serve. This should be Christ, in whom all duties find their true meaning."

"We are possessed by Him, and He becomes our surety for all things, because He was first given for us, our greatest possession. O Christian, you are the richest of men. Do not covet or grieve when you see the worldly rich."

"The artist who has the vision of a beautiful picture begins to

paint it for the world, and for centuries the world will be helped by that picture. Paint your life picture: the world needs it. You must have the vision first."

"Peace comes from love. We are chosen that peace may be given. How the world wants peace! Peace in a single heart secures it in the world."

"Do not ask always: grace is to be used, not kept. Jesus still looks on the hungry multitude with sorrow, still longs to feed them. You, his disciple, take the bread you have and give it on."

"We are not to go on in blindness, we are to know what Christ means. That does not imply that we shall understand every special event at this time, but can know that it is a part of God's plan of perfecting his saints and of saving the world."

"The mind without God is in a perilous condition, because the intellect was made by God with reference to himself. If God is kept out of the heart and mind the result is destruction. No man can keep God out of his knowledge, but man can keep God out of his *personal* knowledge."

"The world is always asking, What is truth? No man is ever satisfied with any answer except Christ. The more of truth we know in this world the larger our enjoyment in the next."

"A man may reach that point in the Christian life where he can obey the dictates of his own will and yet be doing the will of God. That man has come into the region of the truth of God, and the truth, setting him free, lets him go on in his own glorious way, rejoicing in his freedom."

"God may want an example of faithfulness in the midst of discouragement. The soul that labors faithfully and sees no results is a braver soul than he who has great results. God will reward faith."

"We allow the old self to die not altogether by trying to kill it. This is like killing thistles; they grow by such treatment. The God of nature will take care of the old life, to see that it dies, when we turn to the new life."

"The passions are in us all—not evil in themselves, but sinful when they predominate. We can never kill them, for they are part of the man, who can only put them in their proper place. When they rule they bring forth death."

Those who were acquainted with the story of Bishop Birney's long

battle against disease and his dauntless effort to find health and to go on with his work, will appreciate the following strain of a philosophy even deeper than that of Stevenson or Lanier, on the theme, "The Ministry of Sorrow and Suffering." "Whom He loveth He chasteneth. God will make 'all things' work for good: fire is the only refiner. Many sorrows are caused by sin, but the greatest triumph of divine grace is to make the sorrow and suffering it has caused make his children holier. Jesus, who suffered for this purpose, shows how we should suffer."

WHY WE GLORY IN THE CROSS

By Bishop Charles Edward Locke

Among memorials of Bishop Locke which have been contributed to the Methodist Bishops' Collection by his three daughters is a book in his own hand containing a large number of sermon sketches, notes and texts, usually with very interesting comments. One of the longer outlines, written pretty nearly in full, is on Glorying in the Cross. The text is of course Galatians 6:14. Below are the reasons given by the Bishop for the Christian attitude towards the great symbol and the truth it represents:

The Bishop began by saying that Paul was intelligent and cultured and had learned at the feet of a great doctor of the Jews. He says, He "might have gloried in that," He says that he might have gloried in his talents, his ability as an organizer, in his eloquence, but wishing some better object of attention than himself, he said "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "And now," said Bishop Locke, "in the light of more than 1,800 years of trial, during which it has continued its elevating and purifying mission, though not as great and successful as Paul, we endorse his convictions."

"We glory in the Cross of Christ because it is imperishable! The cross has passed through many battles. It still stands, and the harder men try to destroy its power the stronger it becomes. In the great mosque, Santa Sophia, in Constantinople, captured by the Turks, all the crosses were cut away, but strange to say they only made their shape the more conspicuous. The cross is divine and came for a

divine purpose. It is immortal, and its mission is to carry immortality among men.

"We glory in the cross because it is efficient! No man ever bowed before the cross, acknowledged his sin and earnestly endeavored to do God's will but he found the cross efficient and sufficient. Wherever it does its work, it does it well. The history of advancement is the history of the cross. You can see the cross on every page of the history of our Republic. It is efficient because Jesus carried the cross for each of us. It protects us from harm and warns us in danger. It stands tonight warning us, Go no farther in evil, or destruction will surely be your lot. Others have been lost just where you approach.

"We glory in the cross because it will be finally triumphant! Right is mighty and will in the end prevail. Its march is inevitable. The Cross will triumph over unbelief, over superstition, over false religions, over all in the end. Get within its reach, my friends. It will triumph over your faithlessness. One said to a doubter, 'You must get inside the fold.' 'I see,' was the reply, 'You want me to believe before it is proven.' 'See here,' said his friend, 'A watering place for cattle has a platform which cattle have to mount to reach the trough. Their weight presses a lever and this brings the water. But you are like a smart steer that slips around back, complaining that there is no water. Another not so smart mounts the platform; the water springs into the trough and he drinks. That's the way with religion. You must get on the platform.' This man in a homely way has spoken the truth. Stop your unbelief and come in God's appointed way, with your whole nature buoyed up by faith, and you will be filled.

"Step into the ranks; the grand triumphal march has begun. Take up the chorus and march to the gate of Heaven, carrying the Cross, singing "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

NUMBERS

By Bishop Ernest Lynn Waldorf

Bishop Waldorf gave many brief addresses on the radio and at Conferences which are preserved, with sermons delivered by him and with other gifts of Mrs. Waldorf, in the Methodist Bishops' Collection.

"Recently," said Bishop Waldorf in one of his short talks, "I at-

tended a meeting of ministers and laymen to consider some pertinent questions of church work, with special emphasis upon the matter of evangelism. Someone pointed out that it would be as ridiculous for a preacher and his laymen to expect that there would be an increase in members and of the spirit of revival in a church, if they merely sat down and waited for it to come, as it would be for a farmer to expect a harvest if all he did was to sit on the fence and wait for the rain and the sunshine and the blessing of God to produce it. A human being was necessary in sowing seeds and in laying out a real program with proper methods to accomplish with the help of God the thing that needed to be done.

"After some discussion, a man who evidently intended to be pious, said with what appeared to him to be unction that he thanked God that he had moved out of the Book of Numbers and was now residing in the Acts of the Apostles. That sounded well, but it was discovered that he had put forth no considerable effort and there had been no considerable results in his church. A second brother arose and said that as far as he was concerned he thought we had plenty of Methodists, that the important thing was to develop them, and not be so anxious for numbers. Of course, if he had said that we should stress both the number of people who could be brought into fellowship with Christ, bringing them face to face with Him, and a thoroughgoing spiritual development and all necessary education, we would all of us have agreed. The truth is that we are to go to the last man, woman and child with the Gospel message. If the Church is a life-saving institution we could not be content, knowing that some were still outside the fellowship, any more than a group on the lake or ocean shore could be content at taking from the water where they were about to drown a few people and giving them such thorough care as to distract attention of rescuers from reaching those still struggling in the water.

"The new Church must not have any plans looking to birth control. A member of a small communion expressed gratitude that his Church was not embarrassed by too great numbers. It is not true by any manner of means that the Church with fewest members has the best quality of membership. Often it would be more true to say that the smaller group were not willing to pay the price to attract the larger number. The brother who made the high-sounding remark

about the Book of Numbers and the Acts of the Apostles should study the activities of the Apostles and the conditions that existed in the Book of Numbers. He would possibly come to the conclusion that he was living more in Numbers and less in the Acts than many serving the larger constituency and seeking to reach all whose lives could be touched. We should be willing to use any method, individual, group, mass or educational, or all together, in order that God's Kingdom be enlarged and His will done more thoroughly.

"The first command of the risen Lord is, 'Go ye into all the world and preach the Gospel to every creature.' We are to erect a cross within the gaze of every human being and put the Bible within reach of every hand. The limit of space is the limit of the round world. The limit of time is all the time it takes. We are not to stand still but to go. We are to teach, preach and carry on in the name of Christ. When minorities are right and majorities wrong every member of the minority is bound to press the cause until the minority has become the majority. Christians are still in the minority. The inference is clear—numbers are not to be discounted.

A FORWARD LOOKING CHURCH

By Bishop Charles Wesley Burns

At the close of the First World War Bishop Burns preached about the Church and the future, basing his discourse on Acts 1:1-8. From his outline and his substantial manuscript, presented by Mrs. Burns, passages are selected, some of which may be used as fittingly now, more than a fourth of a century later, during the closing days of the second great world conflict.

"For 1,000 years," the Bishop asserted, "the world will look back to 11 Nov. 1918 as the beginning of a new era and the turning point in human destinies." No wonder Bishop Burns thought this. Many people in every land had the notion, based partly on wishful thinking, that the problems of the world had been solved and its troubles ended. "Something vast, cataclysmic, immeasurable has been decided by the 'embattled democracies' of the world," asserted the preacher. "What is it? Great changes, ramified reconstructions are imminent in society, in commerce, in industry, in organized Christianity. We have felt that the war was doing something to the world,

evolutionary, revolutionary—the old order changing, a new order arriving. What has happened? We are bid to behold a renascence of mind, of sympathy, 'the neighborhood of the 19th century,' declared by Joseph Cook to issue in the 'brotherhood of the 20th century.' What is the significance of this? What is the bearing of this ferment on social and political institutions? Is the heralded renascence of religion everywhere apparent synonymous with a new spirit towards organized Christianity? How has God come out of the war? What chance has Jesus in the new day dawning? What is the place of the Church in the new scheme of adjustments? Have we been catapulted into events for which we are unprepared?

"Modern prophets are writing and speaking of 'The Church for the New Time,' 'The Church of Tomorrow,' 'The Church of the Changing Order,' 'The Church of the Future'—all in the future tense, all in preparation for some vast and discernible change of front in the universe. Has God's great bell sounded the hour? What of the Church today? How shall it front its task in view of these queries? The old and interesting world has gone. A new and significant world has arrived. The obstetrics have been crude, ghastly, brutal, but the world lives, and it is a new birth. One great conviction blue sparks in intensity—we must face questions of the new age as a Church, or lose our primacy of leadership. We must go forward, or be lost. We must advance, or be defeated. We must take the world for Christ, or confess our unpreparedness and impotency."

In view of what actually occurred after the great victory of 1918 how strangely the words of Bishop Burns concerning a new birth, order, era, world, read when more than a quarter century has passed and a vastly greater and more deadly struggle between nations of the earth has taken place. It was not a transformed world which followed the War of 1914-18. It was the same old mankind, with its ancient vices, its unholy ambitions and its hoary selfishness which the Church had to deal with. A generation was nearly all lost to Christian devotion and progress. Nevertheless, the suggestions which were made by Bishop Burns as to the course of the Church were not without meaning, nor are they without a vital message for the present hour. For here we are again, after a terrible catastrophe, left to try to piece together the dissevered fragments of human life and experience.

The Church, as Bishop Burns affirmed, is central in the effort for human redemption. "In the program of the Church for the new day," he said, "the forward-looking Church, these three principles loom large. It will be a church of proselyting power. Insistently sound the spiritual note; learn the secret of soul-saving; establish chairs of evangelistic theology." The forward-looking Church "will magnify the culture of converts. Waste is too large. Church homes must be established. Bring back social life of youth to the church roof tree. Magnify community ministry. Salvation is personal; it is also social. New catholicity is to be translated into a 'League of Churches' for social and industrial reconstruction. Ministry outside the walls must banish saloon, brothel, poverty. A new social and missionary program for crisal times demands a new spirit of unity and effort. Facing a crisis never before witnessed in twenty centuries of organized Christianity the real agony of the war has just begun. If we do not win a Christian democracy for the world, then the war is in vain. Safety for mere democracy is not worth fighting for; safety for Christian democracy is worth the price we have paid. That is the task of the Church."

"WE WOULD SEE JESUS"

By Bishop George Harvey Bickley

Among the many manuscripts handwritten by Bishop George H. Bickley which have been placed in the Methodist Bishops' Collection by his daughter, Mrs. G. B. Beitzel, is one which illustrates the modernity of the messages brought to the people of a former generation by such leaders of thought and Christian action. The text is St. John 12:21.

The preacher said, "Christianity has not always been a true expression of the religion of Jesus. As the Schuylkill flows to the sea tinted and tainted with every variety of soil through which it passes, so Christianity has been and may be tainted by the errors of history. The work of the great reformers has been to cast off these errors and bring to light the buried truth.

"The spirit of this age is one of doubt and inquiry. Religion and the Bible are made the subject of scrutiny. Ancient authority no longer awes men. Nothing is taken for granted. We have nothing to

fear from such a position. All we ask is a reverent spirit and a mind honestly open to the truth. As Greeks sent for Philip, saying, 'Sir, we would see Jesus,' we would turn our eyes to Him who is 'the way, the truth and the life,' finding the discoveries of science new indications of God's working.

"We see Jesus as the perfect revelation of God. The mission of Christ was twofold: to be the propitiation for the world's sin, and also to manifest God unto man. The unveiling of the eternal Word is gradual and successive until He becomes flesh. As men attain to higher spirituality they understand God's purposes better. There is new light for new ages. Christianity is its own perpetual regeneration. Its own vitality enables it to throw off error. All other revelation is secondary to this. Mankind needs no new revelation, but fuller light on the sufficient truths given us. 'Christ is all and in all.'

"Men want to see Jesus in our lives. The world expects and has a right to demand that we show forth Jesus. The need of the Church today is vital, practical Christianity, a religion for everyday use, a life that is a living epistle. The Christian is the only Bible that many read. The Church and pulpit should be simply and supremely Christian, proclaiming the Gospel of Jesus. We seek to make the real Christ stand forth, a living Presence. How far we come short of this! The deepest need today is an earnest, spiritual Christianity. Let us see God ourselves and show Him to the world.

"We would see Jesus as the Savior of this century. He is adapted to the times in which we live. The world has not outgrown the prophet from Nazareth. Human nature has not changed. Calvary's sacrifice has not lost its power. There are new and grave problems: the rottenness of some parts of our social structure; godless socialism and religion-destroying rationalism; an accursed liquor traffic; labor discontented. Shall we not grapple with these issues? We believe it is our duty to preach heaven hereafter, but also to try and remove the hell we so often find here. The Gospel of Jesus is the remedy for this generation, as well as for the first one. Every generous impulse comes from Christ's heart and life. His ethics are ultimate and cannot be surpassed. Nothing has yet been said that equals his Sermon on the Mount, and nothing man can suggest or invent can take the place of the cross of Calvary and the empty tomb. Jesus may be rejected; He cannot be excelled. The worst infidelity is an

unchristian life. Let us bridge the chasm between the teachings of the sanctuary and the ethics of the street and shop, by showing forth Jesus, and wrongs will be righted.

THE ELEVATING INFLUENCE OF GOOD CHARACTER

By Bishop Matthew Wesley Clair

One of the sermon sketches by Bishop Clair which are in the Collection by the courtesy of Mrs. Clair is based upon Genesis 41:42, "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne, will I be greater than thou." The statement is, of course, that made by Pharaoh to Joseph, after the latter's interpretation of the ruler's dream and his practical suggestions as to the preparation of Egypt for the coming of famine.

Bishop Clair said, "This is one of the great stories of the Bible. For its simplicity, pathos, dramatic power, human appeal and sustained interest it is unequalled in any literature. Built around a great life and character, we are able to note the development of this life amid intrigue and jealousy and its influence upon the subsequent history and development of the Hebrews. Viewed from whatever point and studied in whatever light we are impressed with the fact that the steps of a good man are ordered by the Lord and He delighteth in his ways. His path was rugged and steep, yet every trying experience was a steppingstone to loftier heights and more glorious associations.

"Joseph, the great grandson of Abraham, was the eleventh son of Jacob, born while Jacob was in the service of Laban. The favorite son by Rachel, the beloved wife of Jacob, was a handsome and promising youth, showing early qualities which endeared him to his father. These qualities, with the exuberance of youth, and a lack of understanding and experience, aroused the envy and hatred of his half brothers. This was aggravated by the gift of a cloak of many colors which was quite obviously a mark of distinction and paternal partiality. The subsequent events and experiences after his brothers had sold him to a caravan of Ishmaelite merchants who in turn sold him to a government official in Egypt were, with the directing of Providence, the determining factors in the development of his character and inherent leadership.

"Difficulties are always the test of character. A consciousness of destiny gives strength and courage and a sense of direction. It is the pull on the inner springs and resources. Obedience to divine providence gives power and purpose to the developing character. Obedience to Christ gives a consciousness of destiny, and courage and strength for the development of a Christian character.

"In the providence of God, Joseph was able to turn every effort to destroy him into a creative experience, developing his fundamental qualities and a character which made his life an expression of the will and favor of God. We stand in the radiant life of Christ, in whose face we behold God. Let us, as we face life and its possibilities, find in Him the release of the powers of divine providence and the source for the development of our fundamental qualities, out of which will be forged a character that reflects in every area of life the character of our Christ."

KEEPING GOD IN THE PICTURE

By Bishop Wallace Elias Brown

The sermon, given by Mrs. Brown, from which the paragraphs below were taken, was delivered by the Bishop several years before the events leading the nations into World War II had come into fruition. His text was Matthew 6:9 and 33. "Thy Kingdom come: Thy will be done." "Seek God's realm and His goodness."

"The God-idea," said Bishop Brown, "is somewhat in eclipse. Alfred Noyes, on the 100th Anniversary of New York University, declared that 'too much of the prevailing type of thought has weakened the central spiritual conviction of Christendom,' and he added, 'only moral and social chaos awaits a godless civilization.' In the 77th Psalm the writer cries, 'This is my grief, that the Most High no longer has the strength He had.' "

The Bishop uses this paraphrase as "the picture of a dwindling God. It was a tragedy in the life of the people at that time. It is a tragic loss in our time. Why this changed attitude? The immensity of the universe, the strange ways of nature, the baffling problem of suffering, the growth of materialistic humanism, behavioristic psychology, teaching that man is not a free moral agent but a victim of chemical and gland irregularities, we are told have crowded God

out of life's picture. The intellectually arrogant proclaim that the God of the Bible, together with the Bible, have departed on an unreturnable journey. If some of these claims and attacks have weakened, as we know they have, we face for the first time in history the spectacle of whole nations united in teaching that the denial of God is the first requisite in the most menacing of contemporary economic, social and political movements—Communism and Nazism.

"The Marxian communistic theory holds that religion is dope, dulling the sense of the people to human rights and social justice—that the God-idea thwarts progress, that religion, especially the Christian religion, is a defender and co-partner of capitalism, and to kill capitalism you must kill God and religion. The Fascist and Nazi system compromises, nationalizes and paganizes God. Others tell us that the universe has outgrown God: before its unfolding vastness God fades, and man becomes too insignificant for a place in divine thought. Over against these ideologies stands the kingdom of God idea. The dream of man for an economic Eden is old. It means, Give mankind abundance of food and possessions and all will be well. Too many of us believe that just now. Jesus taught that that notion was false. When one makes things the goal of his life he is fighting against the higher and permanent values. Personality is more than property. Man finds himself and his freedom, not in bread alone, but in faith, truth, beauty and God. Maeterlinck says, 'Man is contemporary with God,' and God will not be too long ignored.

"There is the right way. It is so simple that we have made it extremely hard. In fact we have never dared try it on any worthwhile scale. It is the way of goodness, considerateness, cooperation and mutual understanding. It is the way of Love, not sweet and sentimental, not soft, indulgent, easy—the way of Christ's love, the most positive, creative and powerful fact in life. Love that will not hurt another. Love restless until it is helping others. Love that can be scourged, but cannot be made to hate. Love in whose radiance lust, pride, greed, intolerance, war and exploitation perish. The love of God that in Christ goes to the cross to redeem man from himself and his sin.

"The Kingdom of God is within you. To believe it, receive it and practice it in human relations is to become a citizen cooperator with God in the creative and constructive building of a world order in

which peace and good will prevail. The cynic cries that the stumbling block of human progress is human nature. While men are what they are we will have crime, war, hatred and all the ugly things that come with them. There is a mighty fact that the cynic has forgotten—Christ changes human nature. This almost forgotten Good News is being rediscovered. Human nature is not only Machiavelli shouting 'Men are poor stuff;' it is the Apostle singing 'Now are we the sons of God.' The last word is not with the forces of evil; the final word is with God. 'He shall not fail nor be discouraged until He hath established righteousness and justice in the earth.' "

AN UNEXPECTED VISIT TO BRAZIL

By Bishop John William Tarboux

In the personal script of the first Methodist bishop of Brazil, donated by Mrs. Tarboux, is an eight page article with the above caption. The date of this document is February 25, 1929. From this report of a return to the scene of his former labors and of the growth of the nation and of Christian influence there the following paragraphs from the Bishop's writings are taken.

"After an absence of eight years, through the affection and generosity of the Granbery boys of my time I have enjoyed the high privilege and honor of a very remarkable visit to the schools and churches of Brazil.

"I looked with wonder and admiration at the signs of material prosperity and development in all the towns and cities that I visited in the great Republic. Rio has grown. São Paulo, when Bishop Granbery sent me there forty-five years ago, was a promising town of only forty thousand souls. Now it has a population of a million. Juiz de Fôra has doubled its population in eight years. With this growth has come more attractive houses, better paved and lighted streets, better means of transportation. There has been great advance along educational lines. In every state schools, colleges and universities have been or are being established on a larger and more liberal scale.

"The educational and evangelistic movement of the Methodist Church in Brazil has not lagged behind the general forward movement of the country. My words of praise and congratulation spoken

to my brethren at the two Annual Conferences I attended were absolutely sincere. There was such an improvement in parsonage, school and church buildings. The results are far-reaching. Not only do preachers and congregations have better and larger accommodations, but the respect of onlookers has been increased a hundred fold. Wider doors for evangelistic advance have been opened on every side. The editor of our Conference organ told me, 'Any sensible preacher can hold services on the streets without any disturbance, or signs of disrespect. The minds and hearts of the people are open to the Gospel as never before.' These words are largely true of every part of the country.

"I visited the Belle Bennett College at Rio, attended commencement at the Granbery, Juiz de Fôra, commencement at Isabella Hendrix College at Belle Horizonte, and also visited the Piracicabano, and found these schools developed and improved in every respect; all filled to overflowing. With regard to grounds, buildings and accommodations I found the Granbery with double the capacity of 1918. Last year there were nearly 600 students. The courses were carefully planned and well executed. I was allowed to attend the meetings of the Board of Trust. For the first time a full-blooded Brazilian, a graduate of the Granbery and of the Emory University, was elected Rector of the Seminary. He will be henceforth the head not only of the Theological Faculty, but of the Boarding Department of the Seminary. Full of enthusiasm, vigor and Methodist piety, and understanding Brazilian students as no foreigner is able to do, Bro. Derly will undoubtedly lead this important department of the Granbery and of the Methodist Church in Brazil to higher and more satisfactory results.

"At the meeting of the Alumni Association of the Granbery they called me to the presidency and indicated Dr. Odilson Braga, member of the Brazilian Congress, as the speaker of the occasion. At the close of his really fine oration he said, 'It seems to me that this Association is organized not only to have happy meetings but to do something of practical value to our Alma Mater. I move that we begin at once to raise a Fund, to be known as the Alumni Association Endowment Fund.' The motion was enthusiastically adopted and several amounts were immediately offered.

"At both Conferences I was deeply impressed and my heart was

filled with a great hope by the number of young Brazilian preachers who are beginning their career. I said to myself, If these young men are wisely directed and deeply inspired a great future awaits the Methodist Church in Brazil. The preachers reported increase in membership and offerings.

"The first missionary of the Brazil Methodist Church was with us, Dr. Nelson Aranjo, an old student of the Granbery and a graduated physician. He gave a good speech at the Missionary Anniversary. The Methodist Church in Brazil is a missionary church. The Church in the states has good reason to be proud of her young daughter in Brazil."

STEWARDS OF GOD'S SECRET TRUTHS

By Bishop George William Griffith

Bishop Griffith of the Free Methodist Church was an author and voluminous writer, but the manuscripts which Mrs. Griffith furnished me show that her husband used sketches, rather than completed writings for his constant addresses and sermons. Under the above heading, taken from a Moffat translation of Corinthians 4:1, which the Bishop used as a preaching text, I have grouped sayings of his from several of his papers in hand.

"There is a stewardship of property, possessions, time, talent and life, but this is the climax of all—stewards of the secrets of God. The average preacher and church is on a constant strain to devise new methods, new plans and new organizations to advance the church and secure greater efficiency. God's method is men. The church looks for better methods; God is looking for better men. The preacher is an earthen vessel; the vessel may affect the taste of the contents and give discoloration. The sermon is a thing of life. It takes 20 years to make a sermon, because it takes 20 years to make a man. The need is not great talents, great learning nor great preaching, but men great in holiness, great in love, fidelity, loyalty. Orthodoxy may be clear as crystal, but hard as flint. 'Nothing is so dead as dead orthodoxy'—too dead to speculate, too dead to think, to study or to pray. We must be as clay to a potter. We must stand before a throne high and lifted up, hear the seraphims, see the vision, feel the rush

of ineffable holiness and cry out in utter abandon for purging and the touch of altar fire.

"In order that each of us may, in a measure, constantly magnify our office as an ambassador of God, and to save us from becoming negligent in our duty to God, our duty to those we serve, each one must have a broadening vision of his duty to himself in the light of his diversified tasks. The true ambassador of Christ is, and must ever be, an outstanding exception to the present day order of specialization and expert individualism. Professor Tilroe enumerates nine items in which every preacher must qualify. 'A man called of God to be a minister, a teacher, an executive, a social force, a good citizen, an evangelist, a pastor, a friend and helper of all men cannot be standardized and delivered overnight.' Hence every God-called preacher must study to show HIMSELF, not Paul, nor Apollos nor Cephas, approved unto God. The true minister is not an actor on the stage of life. He is not an ecclesiastical politician, nor a religious demagogue, His calling is from God, his credentials are given by Jehovah, his message is from Heaven, his mission is to save lost men.

"A lazy preacher is as much an anomaly as a lazy Christian. If some men would divide their time between real study and travailing prayer they would transform themselves and vitalize the churches they serve. The preacher must maintain respect for law and preserve the purity of the church. It is the duty of every pastor to be an obedient son in the Gospel. The Free Methodist Church maintains a spiritual standard for her ministers. Every preacher should be keenly sensitive to the perils of the trail he must follow. Why is it that so many who were devoted, spiritual and aggressive in their early ministry become formal and professional in middle age? Is it not because of the 'destruction that wasteth at noonday?' A materialistic life is a constant uneasiness about what one shall eat or wear, or how to secure a better appointment, salary and influential friends. We are great only as we are God-possessed, and scrupulous appointments in the upper room with the Master will prepare us for toil and hardships.

"The pastor with the shepherd heart knows his flock, leads his flock, feeds his flock, protects his flock and is willing to give his

life for his flock. Every preacher is exhorted to have his ministry conform as far as possible to Paul's standard:

Our general business: serving the Lord with all humility of mind.

Our special work: taking heed to ourselves and all the flock.

Our doctrine: repentance toward God and faith in the Lord Jesus Christ.

The place: I have taught you publicly, and from house to house.

The object and manner of teaching: I ceased not to warn everyone night and day with tears.

Innocence and self-denial: I have coveted no man's silver and gold.

Patience: Neither count I my life dear unto myself.

No man with a divine call to the ministry will fail if he gives himself unreservedly to the work and makes a conscientious effort to carry out the admonitions of these paragraphs."

Bishop Griffith, speaking on the query "Where art thou?" Genesis 3:9, asked the following pointed questions: "Where art thou in relation to God, hiding or seeking? Where art thou in relation to life, on the broad or narrow way? Where art thou in relation to sin, a child of God, or a child of the devil? Where art thou in relation to the world, conformed or separate? Where art thou in relation to the atonement of Christ, saved or unsaved? Where art thou in relation to holiness, holy or unholy? Where art thou in relation to the Holy Spirit, filled and led, or grieving Him?"

THE LAYMEN'S RESPONSIBILITY IN THE CHURCH

By Bishop Isaiah Benjamin Scott

Bishop Scott's sermon on the theme announced here, obtained from Mrs. Scott, exists in the form of notes. Certain connecting words between sentences must be inserted.

"Time was when the ministry made all the laws. Now laymen are equal in most things.

"The layman is the Church. From the human standpoint the Church will be no better nor worse than the laymen composing it.

"I am not accounting for laymen being good or bad, but am simply asserting a fact. 'Like priest, like people' it is said, and this

is true in the end, but you will agree with me that it takes a long time usually, for the priest or preacher who is up to bring a people who are down up to him; on the contrary it takes a long time for the priest or preacher who is down to drag all down to his level.

"I believe in a high standard of living, but if for any reason this standard has not been attained the worker must not despair. It required ages to perfect the world in its making, and there are imperfections yet. Besides, human nature is never without defects. You cannot expect perfection in primitive people or people improperly taught. Those who do so, prove that they do not know themselves.

"The layman in the Church and in its management has become the associate, not to say the equal of the minister. But this equality brings its corresponding responsibility. He who shares in the government must share in the development. The layman supports the church where it is supported; where it is not he is not measuring up to his responsibility.

"The layman has responsibility both in spiritual and in temporal affairs. The pastor must lead and direct. In the absence of the pastor the layman has charge of the situation. Among his temporal duties are the care of pastor, the church building and the benevolent collections. We fail when the layman thinks it his business to protect the people from the plans of the pastor. It is well that the layman should use his opportunities in the work of the church but not with the idea that he is to be a manager, of the pastor and of everybody else. We return to the thought that the layman has become the associate of the minister."

PERSONAL REMINISCENCES OF METHODIST BISHOPS

By Frederick DeLand Leete

The following pages present memories of some Methodist bishops whom I have personally known. It has been my good fortune to have lived in centers which these men have visited. I have also been connected with a number of bodies of which the bishops of the Church have been members. Among these have been General Conferences, Ecumenical Conferences, the Commission on Unification, the Commission on the Hymnal and the World Service and Educational Boards of the Methodist Episcopal Church. My father's home and mine have enjoyed episcopal visits, and I have met many Methodist leaders at college functions and Church conventions of various types. I cannot but be grateful for these associations as I am for those I have had with many other ministers of the Church and with able and interesting laymen of Methodism. Ours is a splendid fellowship, as are those of other communions and of Christianity as a whole.

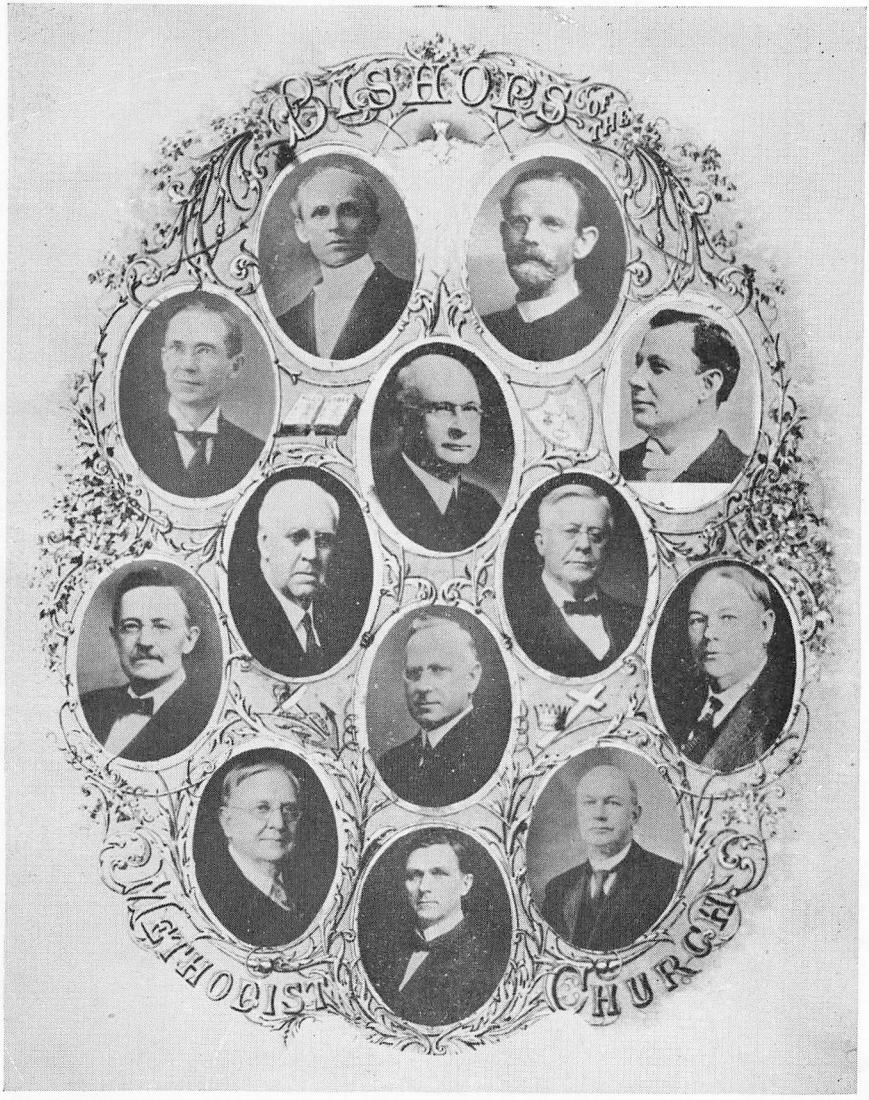
Most of the great men and women I have known have passed into the abiding-place of the beloved of our Lord. They found it true, as Browning testifies, that "Death, with the might of his sunbeam, touches the flesh and the soul awakes." They are in the midst of the redeemed and glorified society which Jesus promised His disciples and followers. What a community and companionship must be that of the life to come! The thought thrills us and humbles us and makes us desire and seek to become worthy of the privileges and delights of those who have come from the east and the west to sit down together in the Kingdom of God. The vision of this felicity and of its permanent relationships and joys takes away poverty of spirit and enriches the mind. Heaven is no longer far away, but a part of present consciousness. Everything is changed and bettered, since

> "It seemeth such a little way to me
> Across to that strange country—the beyond;
> And yet not strange, for it has grown to be
> The home of those of whom I am so fond:
> They make it seem familiar and most dear,
> As journeying friends bring distant countries near.

And so to me there is no sting to death,
And so the grave has lost its victory:
It is but crossing, with abated breath
And white set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before."

The earliest elected bishop whom I met and with whom I became acquainted was Thomas Bowman, the thirty-third of our bishops and the twenty-second in the Methodist Episcopal list. He lived nearly to his ninety-seventh year. As I remember him he was spare, very straight, of medium height and white-haired, and he possessed the dignity appropriate to his years and achievements. What I recall most clearly is the protest he made to the friends, about a dinner-table in a Rochester home where we were gathered in his honor, against the idea that a bishop should be considered incapable of presiding in Annual Conferences because of advanced age. He felt, and said with emphasis, that he was himself as well equipped as ever for such presidencies. Of course, that was long before the days of Area supervision, which might have modified his attitude towards extreme longevity in episcopal office. Much later than he, however, other bishops felt themselves equal to all responsibilities of active life, even after some of their faculties were impaired. Bishop John Heyl Vincent was a case in point. When he was well along in years I saw him in the window of a hotel in Sanford, Florida, as I chanced to pass. I was so sure it was he that I turned back, entered the office of the inn and asked if Bishop Vincent was being entertained there. The answer was, Yes, and I was given the number of his room and at once went up to call upon him. He recognized me, though I doubt if he could have spoken my name. We had a pleasant conversation and I learned that he was to give an address or lecture at the Methodist Church that evening. The bishop seemed well and alert. But during half an hour he must have asked me nearly half a dozen times what town he was in. It was too evident that he was pretty nearly lost. Nevertheless he entertained me with a remonstrance because he was no longer permitted to "hold" Conferences, saying that he was fully able to do so.

Bishop Vincent at that time seemed to me to be so frail and forgetful that I was half a mind to telegraph to his son George, the distinguished educator, to come and get his father and take care



LATER BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Top: Bishops Kilgo and Lambuth; *Row 2:* Bishops McCoy, Ainsworth and Tigert, *Row 3:* Bishops McMurry and Du Bose; *Row 4:* Bishops Denny, Mouzon and Beauchamp; *Row 5:* Bishops Hay, Seth Ward and Murrah

of him. On second thought I concluded that he was having a better time drifting around and talking than he would have if prisoned in some comfortable place. Of course he might stray off somewhere, but he would be identified and sent back. He might become careless and be killed, but at least he was free, and we all must meet the end of this life sooner or later. He had lived, and grandly! Despite the fact that the bishop could not remember for ten minutes where he was, when he was introduced to his audience that night he delivered almost verbatim one of his well prepared and profitable addresses. His repertoire had been repeated so many times for so many years that at least a dozen or more sermons, educational addresses and lectures were grooved into his mind and could be reproduced at any time. When I was a young preacher and Doctor John H. Vincent was in his strength as creator of Chautauqua he was an excellent visitor in the home and a willing and not avaricious servant of his Church, especially of its work in the Sunday School.

One of the most thrilling Sundays of my earlier life was at Northern New York, successor shortly before to the Old Black River Conference. The session was held in Oneida, New York. There were three preaching services that day and they were of wholly different types, in the morning Bishop Newman, in the afternoon Bishop Ninde and at night the secretary of the Board of Foreign Missions, Doctor A. B. Leonard, father of Bishop Leonard. The latter did not speak on missions, but on prohibition. It was a powerful deliverance. He was one of the most effective temperance speakers I have heard, and I listened to John B. Gough, John P. St. John, my good friend, President Samuel Dickie, Doctor Clarence True Wilson and many other proponents of a cause that will never die, but will ultimately result in destroying one of the chief of the world's great evils. The morning sermon of a preaching day never to be forgotten was a finished discourse, of a strong intellectual type with a literary flavor, but wholly loyal to the best Christian Gospel.

In the afternoon William Xavier Ninde gave a message which abides in my memory far more clearly than do the other sermons of that day or of many days. It was delivered in the measured fatherly accents of a bishop whose well-rounded form, broad face lighted by large kindly eyes and whose ample white hair made him an ideal personality to present to us the future life and its everlasting

joys. A day or two before these words were written a former pastor of large churches and superintendent of an important District told me of a Methodist preacher in one of the leading Conferences who had recently told his people in a Sunday morning sermon that "this talk about a heaven to go to and a hell to shun is silly nonsense. There are no such places." In the days when Methodist preachers controlled the teachings of their own pulpits, and did not turn over to educators the examination of candidates for the ministry, such cheap traitors to the teachings of Christ and to the deepest needs of mankind were not found, so far as I can recall, in our ministry.

During Bishop Ninde's sermon on the occasion under review, a loutish, low-browed type of person was standing by my side behind the rear pew. The church was packed, and crowds were standing in the side aisles and the rear and wherever they could find an open place. It is probable that well nigh half the people there stood, as I did, throughout the entire service. After the preacher had spoken a very few moments the ignorant man who stood by me remarked to no one in particular, "It does not seem to me that this man has as much intellectual power as I expected." No one replied, as the rest of the bystanders were already beginning to be impressed deeply by the theme and the way in which it was being developed. The text was "I go to prepare a place for you," and with great simplicity, beauty and power "the St. John of the Episcopacy" told of the homeland of the human heart, of its glories of aspect and of association, and of Him who had gone there before His people, to resume His own proper state and to make ready for the entrance there of the great of the Kingdom, of our loved ones, and even of ordinary Christian mortals such as we ourselves. Many entered the holy place during that hour, breathing a heavenly atmosphere, never to be doubted or forgotten. That beautiful personality, William V. Kelley, whom I always recall with reverence, said in his book The Illumined Face. "The way to approximate a benignity of expression like that on the face of William Xavier Ninde is to have a heart like his." A printed card which recently came to hand, circulated by a pastor, mentions an experience of Bishop Ninde when very sick at Clifton Springs during his middle life. He then had periods of deep depression, but on two or three occasions, the pastor quoted

him as saying that the thought flashed over him, "I am a poor sick man. I cannot preach. I cannot even listen to a sermon; but there is one thing I can do—day by day I can pray for the world-wide outpouring in pentecostal power of the Holy Spirit."

One of the illustrations which the good bishop in the sermon just mentioned used in picturing the joys of home to be experienced in the future life was a brief account of a trip he had made through the Orient. There he had received tokens of appreciation from missionaries and natives, the rich fabrics and objets d'art of India, China, and other lands. As he could not carry these articles with him and did not wish to lose them he had them packed and sent to his residence in Detroit, where much later I also saw them in the old brown house on Cass Park. His tour continued for many weeks. Then came the long voyage to America and at last his return from thrilling but wearisome travels. When once more he opened the door and entered his living rooms, about him on the floor, the walls, the furniture, the tables and mantels were the goods he had sent from his journeys. Loving hands had received them and had used them to decorate the place of his coming—home! It is hardly necessary to interpret so striking and inspiring and yet so graphic and patent an allegory. One could clearly see Jesus, receiving our little treasures, prayers, good deeds, worship and love, and with them preparing a place for the homecoming of those who put their confidence in Him. One felt that he must believe in such a denouement of Christian faith and service, and must do well, give much and live a richer, more heavenly life in this present time and state. A similiar noble treatment of the theme of this discourse was part of a devotional address at General Conference by Bishop Quayle.

Twice Bishop Ninde was pastor of the old, historic Central Methodist Church of Detroit in the days of its spiritual greatness. I venture to say that the social influence and service of that Church was not less evident than at any period in its history during those years of evangelical teaching and of evangelistic emphasis and growth. One thing I know, and that is that when I went to that field of opportunity the memory of the man who was twice pastor and bishop, with residence near his old church, was fresh and powerful. The lapsed years had not destroyed his name or fame with his former people. His portrait hung in the prayer room just at the

side of the leader of a meeting which before, and for a time after my own years there, was noted for its large attendance and its devotional spirit. How often, during a wonderful season of prayer and praise, did some old member of the church or some former attendant returned for a visit say to the people, "When Bishop Ninde was pastor here" or "When Bishop Ninde lived here, he used to say to us, 'Brethren, pray for me that I may be a better man.' " Those who testified in this way seemed to feel, as did I, that if this sincere man of God needed prayer that he might be a better man, far greater was that requirement for the rest of us.

When I was a pastor in Rochester, New York, Bishop Charles Henry Fowler lived in Buffalo. He had friends in our congreation, and I was never surprised to see him sitting in the pew with Colonel and Mrs. Nathan P. Pond. He would rarely consent to come to the pulpit or to assist in the service. I have no doubt that he was weary after his long trips and much speaking and wished to rest. He once said to me, when I came to the pew after a service, "I didn't go to sleep!" That was really a compliment, for in those days he often did fall asleep, sometimes on the platform after one of his long and powerful lectures. I have seen him slumber on the rostrum at General Conference. What a preacher he was! Those were the days when a bishop would preach often at a long distance, even five hundred or a thousand miles away from the place where he officiated the Sunday before. The same people could not follow him about from place to place and hear him frequently as they may today. Therefore most bishops at that time often repeated the same discourse. During his later years I do not think that Bishop Fowler ever used more than a dozen different sermons, but they were creations of genius, packed full of truth and experience and delivered in sentences that rolled forth with the strength of waves of the sea. I once said to him, "Bishop, I think that of all the sermons I have heard you preach, I like the 'Walk Around Sermon' best." The old orator lowered an eyelid and looked at me quizzically. "What sermon is that?" he said. Yet he and I knew well what one it was, for I had heard it more than once, and I believe that when I referred to the matter it was older than I was. But how I would like to hear it again, as the mighty gladiator of divine wisdom walked round about the walls of Zion and told the towers thereof!

I was able to secure Bishop Fowler for his thrilling sermon on St. Paul at a convention of the Brotherhood of St. Paul, a going institution in those days. On another occasion he gave us his "Great Deeds of Great Men." I think the theme on which he lectured most often was "Abraham Lincoln." When I heard that production, built up and packed full of incidents through the years, the delivery required two and a half hours. Once "Bob " Ingersoll lectured on Lincoln in Gloversville, New York, and Bishop Fowler followed the vaunted orator on the same subject a month later. A barber in Little Falls told me he heard both men. I asked him, "How did the bishop do?" "Oh," he said, "He licked the socks off the other fellow." No wonder, for Ingersoll on Lincoln was like Southey on Wesley. The well known comment on the poet's Life of the Founder of Methodism was that he "had nothing to draw with, and the well was deep."

When Mrs. Leete's father, Rev. Spencer R. Fuller, was President of Genesee Wesleyan Seminary, Lima, New York, his preceptress was Frances Willard. It was common talk in that region in those days that Charles Fowler and Frances Willard once had quite a romantic attachment for each other. Bishop Fowler, however, was the subject of many anecdotes, some of which I am confident, were wholly untrue. This particular one probably had some basis of fact.

My recollections of Bishop John P. Newman are of his strength and weakness. I recall his stately presence and his cultured tones in the days of his strong manhood and full powers. Many is the laugh I had over the bewilderment of the then special reporter of the Utica Press, the able William (Billy) Schachtel. Bishop Newman gave one of the addresses at a Conference in Waterville, New York. "Billy" was down there to write a review of the utterances of the distinguished guest. He had obtained a table on the floor of the auditorium at the left end of the altar. He was abundantly supplied with paper and sharpened his pencils with gusto. After enduring the preliminaries, when the speaker was introduced and began to talk quietly, but impressively, the scribe began to write furiously, looking up occasionally with surprise. Soon, as the bishop warmed up to his theme, the pencil began to move more slowly, while the quite blasé newsman was beguiled into listening. After a little the writing ceased, and Mr. Schachtel sat back with his coat thrown open and his eyes fixed on the orator's face. No more notes were taken. After the

great hour was over, I went to the reporter's table and said, "Schachtel, why did you stop taking the address?" The reply was, "I didn't know those words!" Recalling the polished classical diction of Bishop Newman I do not wonder at the impression made on a pretty hard-boiled listener. However, there was a fine writup of the service in the Press, but in Schachtel, not Newman language.

When he was old, and quite broken in health, I saw and heard this once stalwart leader in a large hall in the northwest. After the service ended, Bishop Newman waited until almost everyone had left the room. Then he tottered across the platform and down the steps, with few to observe his weakness. I once described this incident to a group of bishops, among whom was Henry White Warren. The latter remarked, when I had finished, "that reminds me that Newman once said to me, 'Warren, when you get old, don't go round the country showing yourself off, as I have done.' "

How well I recall looking with interest upon the serene countenance of Robert McIntyre as he sat among his episcopal colleagues. His finely chiseled features and detached air betokened the eloquent preacher and platform orator that he was. He lived only two years after I came into association with the group, and his whole episcopal career lasted but six years and some three months. He had been a very popular pastor of outstanding churches, and he lectured in the chief centers of the country on many occasions. Some of his word pictures, not anecdotes but descriptions, were famous, and people came long distances to hear them. Even a dish of strawberries and cream (and don't forget the cream) became not only a repast fit for the gods, but a masterpiece of art as he pictured it in delectable, almost deliciously edible phrases.

Bishop McIntyre was a thinker; not a merely thoughtful man, but one who meditated deeply upon important topics. One could often tell by glancing at him as he sat among his alert and active associates that his mind was not engrossed with the trifles which excited them. His thoughts were on higher themes, or were occupied with scenes far away from the place where we were in session. The minutiae of episcopal business never disturbed him. He rarely heard their recital or discussion. Once when the chairman, in the regular routine, announced, "Bishop McIntyre will now report his work," our Il Penseroso, aroused by the sound of his name, arose

with dignity to the full height of his tall stature, turned his nobly modelled countenance toward the rest of us and fixing upon us his large, reflective eyes, began and continued for the space of time allotted to him, an address upon a subject upon which he had been pondering, but which had nothing whatever to do with his own or with our episcopal duties. Senatorial courtesy, very marked in those days, forbade interrupting such a disquisition, and indeed I think that most of us thoroughly enjoyed the speaker's absorption and felt that we were more profited by such a discourse than we would have been by any statement that the gifted man might have made upon practical matters.

This man of thought and golden speech was deeply spiritual. He believed the truths of Christianity profoundly and he desired the salvation of his hearers. He wished to "do the work of an evangelist" as ardently as did others of his associates, but he did not know how. It was said that partly in response to a demand of some of his people, but more truly because of his own interest in human redemption, he once undertook to conduct a revival in the church of which he was pastor. He announced the plan, spoke earnestly about it, fixed upon the date for the first meeting and met the large audience that assembled. He conducted opening exercises, preached with fervor, and sat down in one of the pulpit chairs with a troubled expression. After a short, awkward pause, he beckoned to a preacher in the audience, whom he asked when he came to his side, "What should I do next?" "Well," was the reply, "You might exhort, and give an invitation." The good doctor, somewhat nonplussed, spoke for a few minutes, evidently feeling that his message had already been given. He asked if anyone would like to confess Christ and begin a Christian life. No one responded, so the pastor declared that the revival was over and dismissed the congregation. What was the matter? Lack of technique, of course. He had not been trained by the kind of Methodist preachers who evangelized frontier America and who knew how to follow up the truth with an altar call and with methods that brought men to decision for Christ. Then too, Doctor McIntyre was unfortunate in his adviser. If the preacher who was called to the front had been like many men I have known, sizing up the situation, he would have pitched in himself at once, would have followed the splendid sermon with a powerful appeal, would

have invited, not the unsaved on a first night, but the church to the altar. The meeting would have closed in a glow of faith and purpose, and the pastor and some others might well have gone forward to such an evangelistic triumph as was of frequent occurrence even in aristocratic churches, as late certainly as the time of this occurrence.

Robert McIntyre was a strong and brave character, but was disillusioned and dissatisfied with his career in his later years. Bishop McDowell visited him during his final hours. He found him much tortured with pain from ulcers, but able to refer to his sufferings with humor and to the future with confidence. When the bishops of the Methodist Episcopal Church met in Toledo in 1912 they were tendered a complimentary dinner at the Commerce Club by a group that called themselves "Eighty-three Exceptions." These men, many of them of prominence, were sons of Methodist preachers living in Toledo and immediate vicinity. Bishop Cranston saved his menu card, which I now have before me, and above the word "Exceptions" he wrote, "could show more." At the tables, by some oversight, at least half a dozen of the twenty-eight bishops present were seated together, with no outsiders to listen. A conversation, which became a discussion, arose over the practice, which had come under some criticism, of episcopal lecturing. One or two said they had no ability in that direction. Someone found it unprofitable, even though it might be lucrative. Bishop McIntyre, one of the group, who had not seemed to be listening or interested, finally closed the consideration of the theme. No one else in the group was as popular on the platform or was as much in demand as he but he remarked, quite intensely, "If you are not known as a lecturer you can thank God. That's all they want of me!"

Bishops Eugene Russell Hendrix and Earl Cranston are associated together in the minds of many persons who recall their presentation at the General Conference of the Methodist Episcopal Church at Saratoga in 1916 as the twin prophets of Methodist Union. Prophets they were, certainly, even as others before and after them, but the plan which was being exploited at that time was so defective that it broke down altogether four years later, and in the minds of many the big demonstration at Saratoga was unripe fruit whose unacceptability for some time did the cause more harm than good.

It was not my privilege to know well personally "Prince Eugene," to use an affectionate title often applied to Bishop Hendrix. I saw and heard him and was familiar with his record of personal influence and achievement. As a member of my own college fraternity I had certain relations with him and the same was true in affairs of church. I never served with him on any Commission or Ecumenical Committees. As this account is one of reminiscences and as it is not my function in the present undertaking to delineate the careers of those who are being considered here, but my own recollections of them, I am able with respect to Bishop Hendrix only to pay tribute to his distinguished appearance, his affable manner and fraternal spirit and to his talent as an impressive and effective speaker.

Bishop Cranston was a greater man and character in Methodism than some of us fully realized when we came into office to find him Senior Bishop, clothed with what in those days was a robe of authority. While the good man was not insensible to the eminence of his place among his younger associates he had a sense of justice and of good will which led him to conduct the affairs of his position with fairness and consideration. Some of the men were attached to him with the affection of brothers or sons. David H. Moore and he for example were very close to each other, having been intimately related from their early youth. Bishop Quayle's summer cottage at Ludington, Michigan, was very near to that of Bishop Cranston. I have typically "Quaylish" letters in my possession which were written to his older colleague in the terms of a lover. Bishop Cranston's military and long episcopal service and bearing secured respect even from men who had not known him well and who were not in agreement with all of his views and methods. The papers of this good man, placed in the collection by Professor Earl Cranston, III, of Dartmouth, consisting not only of sermons, addresses, pamphlets, scrap-books, military and clerical credentials, but of letters received and tributes from various leaders and organizations, well attest the multiform activities of this long-time Servant of the Church. I was myself familiar with many of his words and works. Few of the bishops knew the first Mrs. Cranston, mother of a distinguished Denver attorney, E. M. Cranston, whose son is mentioned in the above paragraph. Almost all of his associates knew "Lucie,"

who married Bishop Cranston in 1905, called him "B" for bishop and attended with him the Bishop's Meetings and many Conferences. "Lucie" was a character and made many friends. She took the best of care of her husband through the years, and many acquaintances who visited them in Ludington in the summer found cordial welcome and generous hospitality.

Bishop Warren A. Candler and I lived for several years in the same town and had no personal differences. His brother Asa was responsible for my appointment to offer the prayer at a great flag-raising in the Atlanta Five Points at the opening of World War I. William Candler entertained Mrs. Leete and me at a dinner in honor of Vice President Charles Curtis. The only debate which the bishop and I ever had was not in the Commission on Unification but in the Commission on the Hymnal. For some reason he made a vigorous attack on the hymn "Into the Woods My Master Went," by the most distinguished of Southern poets, Sidney Lanier. Bishop Candler's objection was based upon the figures used by the author. He thought they were meaningless, if not ridiculous. "What does he mean by this," he said, "The litle gray leaves were kind to Him"? Or this, "the thorn tree had a mind to Him"? All the discussions in the Hymnal Commission were in good temper, but the members, musicians, writers, preachers, bishops did not hesitate to speak their minds freely. I took the floor, which I did not often do, and defended the production of Lanier. My argument was that we must not attempt to make similes, metaphors and mystical passages go on all fours. This hymn is a work of art, and should be judged on that basis. We have plenty of bad verse in the hymnal, I declared, which is included because of its teaching, historical connections or popular use. We can afford to admit into our collection of Christian songs a few real poems. They will tend to raise the literary quality of the work and to bring intellectual merit to the aid of religious feeling. I made in substance the same plea for St. Francis' Canticle of the Sun. Both of them are in the book, which has taken its place among the best hymnals of history. One cannot forget the delightful associations of hymnal-making days under the genial direction of Professor R. S. McCutchan, with the support of the noted composer, Doctor K. P. Harrington, and of the hymnologist, Dean Wilbur Fisk Tillett. The studies of old hymn-books of all denominations and the

A LONELY FIGURE ON A LONG TRAIL
Bishop Alexander P. Camphor traveling in Africa for Christ and for humanity

BISHOP DAVID H. MOORE
Writing the life of Bishop Walden

criticism of some 1500 new productions offered to the Commission, of which only some thirty were accepted, were most illuminating experiences. Musicians in this body could play and sing the most difficult music at sight. There were many impromptu concerts. We who were non-musical contributed to the audience and to the discussions of versification, teaching and acceptable use of hymns considered.

Of Bishop Candler's many good stories, one which he told me and doubtless many others, was of the time when an old toper came to him to sign the pledge. It is possible of course that he really came to sample the bishop's generosity, but he was taken most seriously. He received good counsel. A pledge was drawn up and signed. Prayer was offered. As the man was departing the bishop adjured him, "Now you have made this pledge solemnly, and you must keep it as well." As he went down the steps the signer looked back and said, "Bishop, I will do my devious best."

I cannot forbear repeating here one of Bishop Galloway's characteristic tales. A good many of the bishops have been excellent raconteurs and their stories are often repeated today, frequently without credit. "A citizen, after a checkered career down here, met a friend on the golden streets. 'How is it up here?' asked the newcomer. 'Oh, it's wonderful, but very different from the earth. For instance, a minute here is the same as a thousand years and a cent is equal to a thousand dollars.' The newcomer's eyes brightened, and, reverting to his old, earthly habits, he said eagerly, 'Lend me a cent.' His friend looked at him with steely-eyed gaze and said, 'Wait a minute.' Many such parables were in the repertoire of Bishop Candler. Indeed, the telling of witty and clean stories and personal experiences was a characteristic of many old-time Methodist preachers.

It was reported at the last session of the General Conference of the Methodist Episcopal Church, South, that Bishop Candler had joined with another bishop in protesting against the Unification of Methodism. With reference to this, his brother, Judge John S. Candler, said to me personally that if the Bishop, who was then in very poor health, had signed such a paper he was not in his right mind when he did so.

My acquaintance with Bishop Collins Denny began in the Com-

mission on Unification during the first period of its most useful history, thirty-five or more years ago. Earlier efforts had been made to mend the breach made in 1844–45 by the collision between impatient idealisms on the one hand and an unflinching sense of responsibility on the other. The Cape May agreement rendered some service, but also caused problems. Federation schemes were none too successful. The great Ecumenical Conferences, in which Methodists from all parts of the world came together to report activities and discuss programs, emphasized and created essential Methodist likenesses and affinities. The correspondence of bishops and leaders which is contained in the Methodist Bishops' Collection, and which was written during the years of the making of plans which followed 1876 bears eloquent testimony to the conscious kinship of Methodists of various branches of the Church.

In my possession are a number of interesting autographs of Bishop Denny. One is a very personal one, in a copy which he gave me of his Manual of the Discipline of the Methodist Episcopal Church, South. Another is a paper on "The Legal Action Required to Adopt the Proposed Plan of Methodist Union," a typewritten copy of a statement placed before the General Conference at Birmingham in an effort to return the subject of Methodist Union to the Conferences of the Church, South. My copy is signed, "Collins Denny, one of the Bishops of the Methodist Episcopal Church, South," and "Collins Denny, Jr., Formerly Assistant Attorney General of Virginia." I also have, though this is another matter, one of the personally signed copies, made at my suggestion to Judge Martin E. Lawson, President, of the reply of the Judical Council of the Church South to the contention made that the Plan of Methodist Union had not been adopted legally by that Church. This document answers the objections advanced by Bishop Denny and his son.

I am able to attest the fact that Bishop Denny was one of the most hard-working and painstaking members of the Commission on Unification. I well recall that at the long meeting in Savannah in 1918, while one of the other bishops sat before the window of a room adjoining that in which the Commission was assembled, so far away that he could hear nothing of the discussion going on, and gazed down the avenue with apparent indifference to what was taking

place, Bishop Denny sat within the hollow square made by our long tables and participated actively in all that transpired. He used the acumen of his legally trained mind to scrutinize every proposition made by the Commissioners. He corrected unwise or inexact statements, and objected to unconstitutional provisions and suggestions. In a similar way, in other sessions of the body which devised the Plan of Union which was finally adopted and fully confirmed at the Uniting Conference in Kansas City in 1939, this able and evidently interested Commisioner exerted the utmost care to see that the Plan was as free as possible from errors in legislation and even in language.

As all concerned well know, Bishop Denny did not attend the Uniting Conference or accept his place in the united Council of Bishops. He sent to certain persons a letter which was intended to be presented to the Conference. When it was brought before the bishops in Council I was asked to write Bishop Denny a message of fraternal greetings, expressing our desire for his good will and cooperation. He replied without modifying his own position, but stating his appreciation of the attitude of those whom my letter represented and expressing to me personally sentiments of approval and friendliness which I shall always highly prize. Why did he remain out of the united Methodist Church? If it was because he did not desire or believe in the policy of a reunited Methodism, why did he labor so earnestly in the Commission? A letter of his to Bishop Cranston dated 1915, and now in my possession, affirms the view that the separation of the chief branches of American Methodism was intolerable, inexcusable and "unworthy of the gospel which we are charged to proclaim and to live." He made certain definite suggestions as to a possible plan of cooperation, amounting almost to union and certainly to a very definite alliance. In 1920, when the Methodist Episcopal General Conference voted down an impracticable scheme of union, Bishop Denny also was opposed to it. In that year a "personal" letter to Doctor C. B. Spencer, which also I have, says that he regarded this plan as full of danger to both churches, and that it had once been his business to study constitutional law. "Never have I seen such a constitution," he commented, "as the Commission has transmitted to the two Churches. Where it should be clear it is vague, where it should be simple it is most

complicated." In the same year Bishop Denny wrote me. "Your cordial brotherly letter was a very gracious courtesy. I need not tell you that I also believe that something better than the plan submitted (the so-called Blake arrangement) can be devised, and I very much hope that in the interest of our history and of our future usefulness this special plan will be defeated and the way left open for something better than we now have."

Again, in 1934, Bishop Denny wrote me, "I could never accept 'things in general', especially when neither 'things' nor 'general' had any contents. I could write and heartily support a plan of unification that I believe would be fair and for the most part free from serious friction. I remain opposed to any plan that will break Methodism in the South ('or in the North or anywhere,' " he interpolates in his own handwriting).

Other and later letters contain similar expressions to some which he uttered in conversations with me in his home in Richmond and at various Church Conferences and conventions. I may not, but think I do at least in part, know the exact reason why Bishop Denny did not agree with the action finally taken by American Methodism and which brought together its three chief branches. I wish that his views had been more carefully and exactly determined. One thing which I shall always believe, but cannot presently prove, was in his mind, ought in my opinion to have obtained. It seems evident that there was more of the spirit of unity in Methodism and less danger in the associations of a united Church than many of us, including Bishop Denny, had come to realize. One of my letters from this gifted and good man closed with the invitation, "Please be charitable enough to come to see a retired bishop who is glad to be your brother." I hope and expect e'er long to go to see him where there is no problem in the relationships of the people of God. I must add that from some signs which I noted I shall always think that if Bishop Denny had lived a little longer he would have resumed his place in the fellowship of the Methodist episcopacy.

William Fraser McDowell, friend of many and well-nigh idol of some, was essentially a conciliator. As a presiding officer or even as a participator in discussions he was adept at pouring oil upon troubled waters. He was not a negotiator, having no great patience with details of organization or of plan. As Chairman of Unification

Commissions he often came to some of the rest of us to ask, "Well, what is the next step?" Or, if the situation was confused or difficult he would inquire, "What can be done now?" When he saw the way, he would speak for it, or use his influence as a presiding officer to help things along.

Bishop McDowell was not a builder of churches or creator of institutions. When he went to Washington I wrote him a suggestion as to what episcopal leadership might definitely accomplish there. He favored the idea, but could not do the work. He was not a money raiser. I recall his saying, "I can't conduct financial campaigns, as some of you men do." The plain truth is that his greatness was in his personality, his character, his wise counsel, his integrating spirit, and not in his deeds as a toiler or administrator. He was not made for roughness of any nature, but for the things that are beautiful and joyous. One can still hear his expression when something in his surroundings or experiences, whether a view, an address, an idea, an arrangement or relationship, pleased him. "O lovely!" he would exclaim with all the enthusiasm of a delighted child.

As a good Scotchman Bishop McDowell was careful of his resources. This was true, even of his words. He would consume a good amount of time. That was not all his, But he perhaps delivered as few words per minute as any speaker of his day. His stature and presence secured him easy attention in any assembly. When he obtained the floor, he was exceedingly thoughtful and deliberate, enough so sometimes to irritate and then calm an opponent of his views. He was not one to antagonize or provoke, nor was he the man to undertake and prosecute a difficult cause, though under the right circumstances he would give aid to those who were doing this. His heart was sound, his judgment was balanced, but he proceeded towards a definite end softly, or by indirection.

There was a time when, in the Methodist Episcopal Church, the courses of study for preachers were under attack, sometimes justly so. I once saw Bishop Henderson, who was sufficiently liberal, arise in the Board of Bishops with indignation and read, with heat as well as scorn, a statement of alleged Christian experience as described in a psychological work proposed for the instruction of young preachers. If some one had placed the book in the hands of Bishop

McDowell he would have opposed it in quite a different way. En-route to an episcopal meeting in the Northwest I happened to fall in with my elder colleague on a train. We had a long trip ahead of us. I had with me a large book, dealing with Christian teaching, which was on the proposed course of study for the next quadrennium. I had been over it and had marked some striking passages. I said, "Bishop McDowell, have you seen this volume?" He had not, and I well knew that when the course was voted on most of those present would never have looked into its pages. I handed the work to the bishop, remarking that he might be interested in it. He was. As he read, his face began to color a bit. Then he fell to growling slightly. Finally, after a long time, he closed the pages with a snap. I said, "Something will have to be done about this." "That is so," he said with emphasis. I did not doubt that he would do something as a senior among us, but I wondered what. When the time of discussion came and this text was up, as no one else seemed ready to say anything, I opened the subject with a statement that the book was opposed to the tenor of Methodist teaching and would be poor fodder for effective Christian sermons. Someone, I think Bishop Nicholson, a most thoughtful student and scholar, approved this view vigorously. As usual support was given the selection of the Commission, based upon the eminence of the author, the modernity of his views and the need of liberal training for preachers. McDowell said nothing until the subject had been about exhausted. Then he took the floor, I think with my copy of the book in hand, and in his most deliberate, matter of fact voice, without much apparent interest in the event, he stated the opinion, first that the work was too highbrow and difficult for the ordinary young preacher, even if well trained, and second that the size and cost of the volume were beyond the time and purse of those who were to be asked to buy and study it. That was the end of the case. The object of reference was out by an almost unanimous vote, and the incident is here related as being typical of the manner in which not a few problems placed before the bishops were disposed of during the years of this canny leadership.

I never knew Bishop McDowell's "Scotch," and he had some, to be really aroused and asserted but once. That was in Savannah at a meeting of the Commission on Unification. Someone had gone to

the papers with untruthful accounts of alleged sayings of Bishop J. W. Hamilton in an address at the Whitefield Orphanage. Probably Savannah was not the most fitting place for a Hamilton speech, and the Bishop was so forthright in utterance as sometimes to subject himself to misunderstanding. However, this publication was unfair and undeserved. At the Joint Commission that day the invariably mild McDowell arose with might and throwing his native reserve to the winds said something like this, "I for one, am about fed up with this attack on Bishop Hamilton and if it goes any further the meeting will probably soon be adjourned." I think he added sine die. Our host at Savannah was Doctor Ainsworth, later Bishop. He took hold of the affair immediately, assured the press that it had been misled, and the issue was settled amicably. The Savannah meeting became the longest one in the history of Unification, and its sessions were not without exceptional value to the movement that brought Methodism in America into its present relations.

I once saw Bishop McDowell meet an assault upon himself by a younger and unwise member of his own Commission with an imperturbability and steadiness that put the aggressor where he belonged without other loss of good humor than his own. I think the bishop never knew the sneering criticism made of him by certain callow sophisticates, one or two of whom survive to occupy rather high positions in the ministry. Though a former college chancellor, and Secretary of the Board of Education, he was not free from the taunts of men who belittle the Atonement of Christ. He had given a remarkable devotional address to the General Conference. In the course of it he related some incidents concerning his father, a devout layman of unblemished character. The bishop said that his father had always closed his family prayers in the same way, asking divine favor and benefactions "for the dear Redeemer's sake." A number of quite prominent and self-assured young ministers in the Conference, not "poor in spirit," but spiritually poor, among themselves afterward made rude sport of the bishop and of this particular expression from his father's daily petitions. One of them, who told me of this conduct, said that he rebuked the critics, telling them, "You are all wet, and the bishop is right." One thing is certain, namely, that few men, if any, ever swept more than eight hundred delegates to the General Conference and other officials and visitors

there with a deeper or more intelligent sense of God's presence and of the glory of Christian faith than William Fraser McDowell did that day.

Since my boyhood in Florida I have had a high ideal of a Southern gentleman, and Bishop William Newman Ainsworth perhaps as amply measured up to the stature of my conception of such a person as did any individual of my acquaintance. Our friendship began some forty years ago. He was one of a splendid group of men in Georgia who were very cordial to me when I was assigned to live in and to work out of Atlanta in 1912. Among them may be mentioned such notables as Doctors John S. Jenkins, B. F. Frazer, S. E. Wasson, Plato Durham, H. M. DuBose, Wallace Rogers and the subject of this sketch. There were others who very soon were added to this list, among them Doctors T. D. Ellis and W. H. LaPrade. The latter gave me some of the most valuable episcopal letters in my collection. The friendship of the men here mentioned was a source of strength and inspiration during the earlier years of my episcopal administration.

When we first became acquainted both Bishop Ainsworth and myself were supposed by many of the associates with whom we had labored for years to be unfriendly to the union of American Methodism. I was certainly against the plan of watertight jurisdictions, amounting to permanent separation, it seemed to many, which had been devised by Doctors Goucher and Blake and which was then being promoted by them in cooperation with Bishop Cranston and others. This plan seemed to be based upon an uncrossed line between north and south, and to constitute what it was feared might become distinct denominations, rather than a combined Methodism.

In the course of many travels through the Southern states I once stopped in Bowling Green, Kentucky, where in the course of business I became acquainted with an active layman of the Church, South. He was very hospitable, inviting me to his home and table, but giving me frankly his views upon the relations between the severed branches of Methodism. Being aware of my membership in the Commission on Unification, he said to me, "I know the Methodists of western Kentucky and Tennessee as well as any living man, and if you fellows (the commissioners of the two greater Methodisms) attempt to put these two churches together, I tell you that

three hundred thousand members will leave the Methodist Church." Soon after this, on a train in Georgia, I met Doctor Ainsworth and repeated to him what this man had said to me. "What do you think of that?" I asked. He deliberated for a moment and then replied, "I suspect the brother told you the truth." "Well," I said, "I have been working all my life to get people into the Methodist Church. I certainly am not now going to try to get them out."

At the time of the conversation just recorded Doctor Ainsworth and I agreed, without any compact, that we would not actively promote Methodist union, except in private and non-official ways, until the time came when such a movement seemed imminent as would carry the judgment and fealty of the great membership of both churches into substantial oneness. This is the reason why, when a few years later he had been elected to the episcopacy, my good friend was supposed by some, even in the College of Bishops of his Church, to be unfavorable to union between our branches of Methodism. He did make some severe statements in certain Conferences, based upon his disapproval of proposed plans rather than, as I have cause to know, upon hostility to the idea of Methodist unity itself. I believe that I knew Bishop Ainsworth's true attitude on this subject long before some of his fellow bishops and others understood his position. My own action was based on similar grounds and was back of the motion I made in the Methodist Episcopal Commission, and whose favorable vote I reported to the meeting of that body with the Commission of the Methodist Protestant Church at Pittsburgh in 1932, namely, that "before any definite action was taken (as to union of these two Methodist Churches) one more effort should be made to secure the cooperation of the Commission of the Methodist Episcopal Church, South."

Next to Bishop John Monroe Moore it is my belief that W. N. Ainsworth made the most important contribution to the final solution of the problem of Methodist union. Bishop Moore worked for more years and with much more definiteness and painstaking on the whole problem than did any other person. He, rather than anyone else, was entitled to the position of chairman of the Joint Commission. But he was willing to do the hardest work, to make the most fertile suggestions, and to allow another to take the chief place. In the modern period of negotiations he was the binding force, holding

the two bodies most affected to a steady and consistent course of action. Towards the end of the session of the Joint Commission, progress was made steadily. Plans of Jurisdictional Conferences were set up, admirably graphed by charts prepared by Doctor F. W. Mueller, and were carefully considered. There was dissatisfaction, even pessimism, as to all the divisions of the national territory that had been or were suggested. The chief criticism was the same old one, that people would say that in the new arrangement the Mason and Dixon Line was still uncrossed and that therefore unity was only in name and not in fact. I recall an hour when there seemed to be a sense of frustration and almost of defeat. Silence fell over the meeting while minds revolved about the vexing problem before us. It was then that Bishop Ainsworth spoke up and asked this question, "How would it do to form a Jurisdiction with Nebraska and Kansas at one end and Texas and Louisiana at the other?" In my own mind that seemed to be the first inkling of a possible solution of our chief difficulty. I arose and said, "I believe that Bishop Ainsworth has pointed the way to the settlement of this issue." Some one from the floor exclaimed, "What will Kansas and Nebraska say to that?" I replied, "I am not the spokesman for Kansas though I have presided over Conferences in that state. I believe, however, that when the case is placed before the Methodists of Kansas they will be willing, for the sake of the end to be reached, to accept this adjustment. As for the large Nebraska Conference," I added, "I will myself explain the matter to them with confidence in the outcome." This I did later, and Nebraska Conference gave unanimous approval. Bishop Mead was able to report almost the same reaction from Kansas. Bishop Ainsworth deserves full credit for the statesmanlike proposal that proved to be feasible and which broke the deadlock of our thinking and negotiations.

Mention has been made elsewhere of Bishop Ainsworth's wise handling of a difficult episode at the Savannah meeting of the Joint Commission on Unification. For some years my own association with this fraternal leader was quite constant, especially because of our official relationship with the Ecumenical Methodist Council. When the break in his health occurred I went to Atlanta to see him in Wesley Hospital. He was full of the courage of his faith, and was as genial in his expressions of good-will as ever. My last view of him

was in his own home at Macon. We drove there from Jacksonville to reassure ourselves as to the state of health and mind of Bishop and Mrs. Ainsworth. They were seemingly quite well. Recovery appeared to have come to the Bishop, we hoped, to remain. But it was not a great while later that the final call came and he passed into the unseen, perfect life.

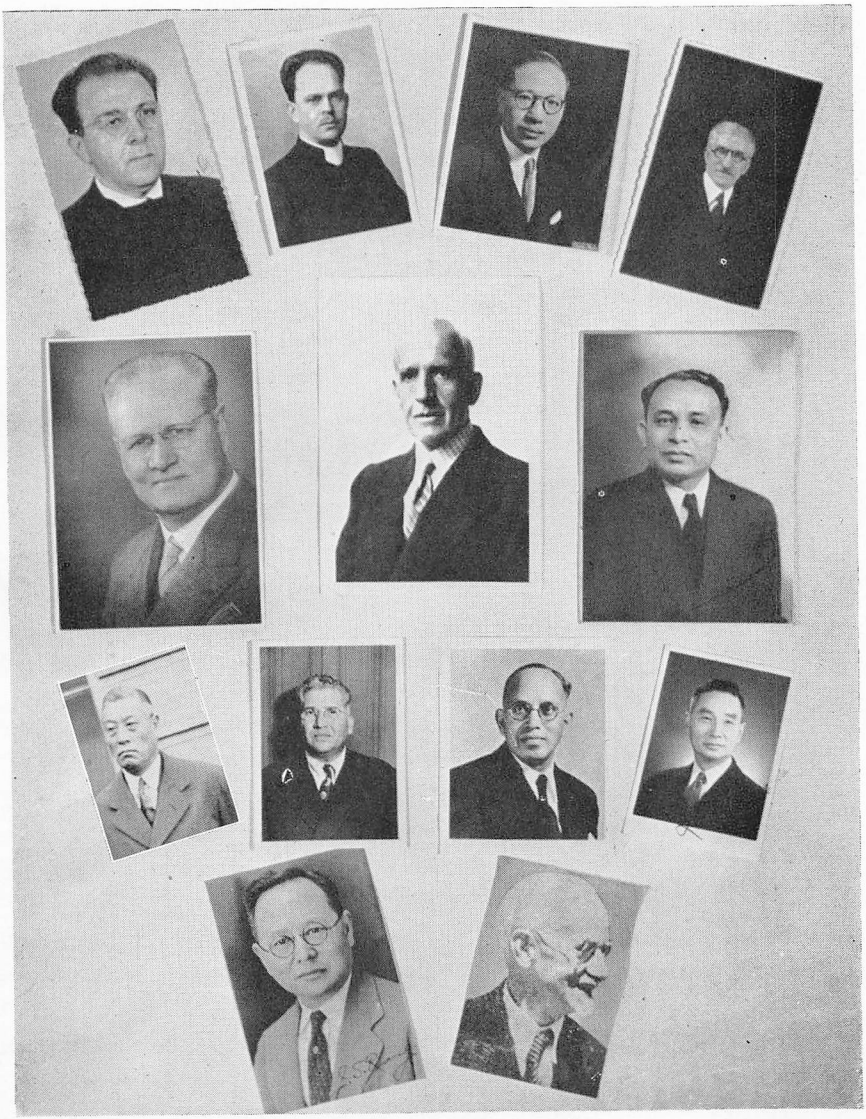
"They have made a missionary of me," was the remark that Bishop Thomas Benjamin Neely is said to have made when on his election to the episcopacy he was assigned to South America. Like some of the rest of us, while deeply interested in the cause of missions, this successful pastor, Presiding Elder and Sunday School Secretary had never felt a call to work overseas. He nevertheless obeyed the voice of the Church and spent a quadrennium in faithful service there.

The list of books published by Bishop Neely testifies to the fact that he was a learned student of Methodist doctrine and practice in every form. In the Bishops' Meeting he was an even more constant expositor of church law than S. M. Merrill before him or R. J. Cooke afterwards. He had a habit of participation in all discussions of the Board of Bishops. Few debates of any nature took place without his voice being heard, not strenuously but positively. He had no apparent doubt that he was right in the statements he made, and truth to tell he usually was right, but to a certain type of mind provokingly so. Though he might not strive in behalf of his beliefs they seemed to incite strife in the attitude of some men, who opposed his ideas and definitions, right or wrong. In extreme cases restraints were cast off and Bishop Neely was snubbed and almost insulted. I saw him more than once take his seat with a face really red, not with anger—I never knew him to lose his temper, but with mortification. He would let the matter drop, but in a very short time, when another topic was up, he was again on his feet, making his contribution to the consideration of the next question that was before his colleagues. There were those who realized that Bishop Neely's motive was not self-assertion but a desire to be helpful. He was not obtuse, nor did he have the coat of a pachyderm. His interest and earnestness with reference to the work and administration of the Church so absorbed his mind that he did not realize the differences of opinion, often the hostility, that his remarks sometimes occasioned.

It is entirely possible, and I think very probable, that the episcopal

career of Thomas B. Neely would have been entirely different if at that time a new bishop, as is now sometimes the case, had been assigned to serve in a region in which he was prized. I have several good reasons for this opinion. One of them is based upon what I saw when, as presiding bishop of the Philadelphia Conference, I heard Bishop Neely make his last address. It is no secret in the Church that the eight years of his episcopal administration in other parts of the field had met with considerable dissatisfaction, leading to his retirement, followed by an address of protest on his part which was delivered to an unsympathetic General Conference. In and about Philadelphia he was at home. During the session of the Conference at Norristown it was announced that Bishop Neely was coming over from the hospital in the big city to make an address. We cleared the business schedule to make way for his presentation. He received a lordly welcome from the body which on six consecutive occasions had placed him at the head of its delegation to General Conference. He had risen from a sick bed to visit his long-time friends. He was weak and tremulous, and his voice failed him almost utterly. The auditorium was overcrowded and many were standing in the corridors and in adjoining rooms. It is difficult to believe, but true, that a concourse of hundreds of people, usually very restless unless listening to something of intense interest, sat silently for about an hour, and preserved the appearance of respectful attention when it is doubtful whether more than twenty per cent of them were able to understand anything of what was being said. Once or twice a bit of restlessness occurred outside the room in one of the vestibules. When I lifted my hand it subsided instantly. This audition without hearing, the tumultuous welcome before and the hearty applause after the address, came near being "the perfect tribute." Within a few months of the same year, 1925, Thomas Benjamin Neely had entered the life where all will be heard and understood and where motives and actions are in evident and pleasing accord.

Going back over the roll for some brief characterizations of men whom I have known more or less intimately I recall Randolph S. Foster in his pulpit and platform work as a masterly theologian and logician. He made a dignified and scholarly appearance. As in case of other profound thinkers he required a considerable time to lay the foundations for a sermon or address and to warm up himself



LEADERS OF A WIDE BROTHERHOOD

Top row: César Dacorso Filho, Theodor Arvidson, W. Y. Chen, Juan E. Gattinoni; *Second row:* Enrique C. Balloch, Roberto Elphick, Shot K. Mondol; *Third row:* Chih P. Wang, Eleazar Guerra, John A. Subhan, Z. T. Kaung; *Fourth row*: Ju Sam Ryang, J. W. Ernst Sommer

and his hearers. Then the stream of his thought was mighty and his conclusions convincing. Bishop Andrews, another very scholarly speaker, was bright and sunny in appearance and grasped his theme and congregation more quickly. He was a notable teacher of the precepts and mysteries of our Lord. He was a competent secretary of the bishops meetings, and he carefully edited the Book of Rules by which episcopal administration was guided. In the Bishops' Collection is evidence of his painstaking work in preparing this valuable compendium of legal decisions. His daughter, Miss Grace, contributed a copy of the book in which Bishop Andrews wrote certain passages selected from previous issues and from which other sections were cut out for relocation. I have in memory a clear picture of the illuminated countenance of this cultured leader as he addressed the people of my pastoral care. When he was most earnest, a light that was of the Spirit shone in his face, adding to the significance of his utterances. Bishop Andrews once gave me some excellent advice concerning a very troublesome character with whom our local church had to deal. He counselled patience and long-suffering, and the event proved that he was right in thinking that forbearance was a better plan than discipline would have been.

Stephen M. Merrill had in his life a personal sorrow which saddened his appearance and filled much of his correspondence with gloom. He had a most judicial bearing and his counsels were always respected by his colleagues and by the General Conference. A great bishop, physicially a giant among his contemporaries, was Jesse Truesdell Peck, one of the founders—doubtless the most influential one, of Syracuse University. His mortal remains, as are those of Bishop Andrews, are resting in Oakwood, just over the line from the University campus at Syracuse, not far from the family plot where were placed the forms of my own father, mother and younger sister. Bishop Peck visited in our home when I was a child, but I think that my memories of him are those of my mother, and not my own. This Bishop was so large that he sometimes broke down the beds in homes where he was entertained. He is said to have remarked to his hosts before retiring, "If you do not find me in my room in the morning, look for me in the basement." Pies made in those days were very generous in circumference and depth. My mother would give her guest a portion which seemed to her colossal. Not so to the

Bishop. "Another little piece of this excellent pie, if you please, sister," was his appeal. Both his hostess and himself were gratified. One of the most interesting of biographies is called Luther Peck and His Five Sons. It is the story of a consecrated blacksmith who was a class leader for forty years and whose five sons all became creditable Methodist preachers. Two were famous, George Peck, writer or editor of many books, and Jesse T., the youngest, who was elected to the episcopacy, in which office he rendered outstanding service.

I am very confident that Bishop Henry White Warren went to the General Conference of 1912 hoping, and even expecting, to be continued in office despite his advanced age. I remarked to him at the time that I personally would not vote for his retirement if he were more than a hundred years old instead of eighty-two. He prepared himself to open the first session of the Conference impressively, and this he certainly accomplished. He gave out the hymns in firm, full voice, he recited the Scripture lesson from memory, and he prayed with excellent thought and with spiritual unction. He might have been kept on the active list had it not been for the determination of the delegates to end the episcopal administration of a younger man. It did not seem that the latter could be done with seniors left in active service.

Bishop Warren was a preacher who never waded in shallow places, dealt in the inconsequential, or lost the path of wisdom in impractical ideality. He was a robust character, and was very simple and democratic, despite his intellectual stature and repute and the great wealth of his companion. My own contacts as a much younger man with this distinguished Christian leader were, I am sure, fully confirmed by the experience of other juniors in the ministry. This bishop was a wholesome counsellor and a "big brother," never seeming to patronize or condescend in case of anyone. He and Mrs. Warren were among the great givers of Methodism.

There is still peculiar significance in the word "godly" despite its misrepresentation and abuse. In its best Christian content I felt that it could be appropriately applied to Cyrus David Foss, whom I first met when as a college boy I was with a number of other students earning a little money one summer as a waiter at the Arlington Hotel, Ocean Grove. Our group was a bit unusual. Several of them

belonged to well-to-do families and came along for the fellowship. A few became well-known later. One was George H. Maxwell, creator of the North American Holding Corporation, a nonprofit philanthropy. Maxwell built the College of Citizenship at Syracuse and the Nurses Home at Clifton Springs, and gave large sums to Boston University and to retired ministers' funds. Ernest I. Edgecomb became a Justice of the Supreme Court of New York. L. S. Chapman is an able lawyer, once in the New York State Assembly, an eminent Baptist layman and a long-time trustee of Syracuse University. He has been an interested contributor to the collection and preservation of Methodist history. Charles W. Douglass is remembered not only as a talented musician in Denver, but as a composer of note. As servitors at the Arlington we did not expect personal attention. Bishop Foss was at one of the tables a part of the time we were there, and was not too important a man to come around to us and give us friendly and fatherly greetings. We were not less impressed by this demeanor than by sermons he delivered.

Bishop Foss' favorite text was, "My God shall supply all your needs according to his riches in glory by Christ Jesus." Sometime later than the above mentioned experience I called on the Bishop in company with my preacher father. The impression of his genial and religious character originally made upon my mind was then confirmed. I have in the collection an advisory letter which he sent my father about his Conference relation. It is phrased in a manner conformable to our opinion of the writer's kindly spirit and genuine interest in the men of the Methodist ministry.

A very unique experience occurred one Sunday in the church in Rochester of which I was then pastor. Bishop John Fletcher Hurst, whose grandson of the same name, together with his mother, contributed large quantities of the Bishop's correspondence to the Methodist Bishops' Collection, was in the pulpit that day. He was another of the scholarly preachers, as his university honors and his historical works well indicate. On the occasion under review he seemed preoccupied and distraught. This did not appear in the early portion of the service, since this was assumed as my duty. When the Bishop announced his text and began to preach, all went well, but when he was in the midst of his discourse something unusual happened. He was delivering a sermon based on archaeology, but all at once he ran

into a historical discussion which was quite evidently connected with another text. The transition was not wholly abrupt. All that was said was interesting. Some hearers doubtless, indeed evidently, did not grasp the situation. I never told Bishop Hurst what he had done. The explanation was that a distracting family occurrence of the day before had filled his mind and upset the train of thought which he was pursuing. Some catchword or similarity of ideas deflected his memory into the channel of another of his impressive sermons and he went on with that discourse unconscious of the transition.

Among the many Hurst letters in my possession is one written wholly in German script. The Bishop was an accomplished linguist and he had a good reading and writing acquaintance with Teutonic literature. Nevertheless I will relate the following incident, which I am sure is not a reflection upon any American who essays to preach in a foreign tongue without extended experience in such efforts. When I was presiding at a session of one of the Conferences of German Methodist people which we formerly had in the United States, a leading member of the body told me that Bishop Hurst, who had the presidency the year before, preached to them in their native language. He said that the message was well received, but he added, with a twinkle in his eye, that a group of preachers had waited on the Bishop and asked him, when he came again, to preach in English.

My only contact with William Taylor, whom many acclaim as the most successful evangelist Methodism ever produced, was when he was very old. He was living in Palo Alto, California, when a party which had been attending a Methodist Convention stopped over in that beautiful college town. Reminded that Bishop Taylor resided there it was proposed that we call upon him. This I was particularly eager to do, since for many years I had read the thrilling stories of the Taylor ministry, in his early life to the 49ers of California, where he was a powerful street and mining camp preacher, quieting mobs and converting roughs of all types, and later to teeming multitudes in India, South America and Africa. We found this remarkable man pacing back and forth upon the porch of a very modest house. He met our party pleasantly, but seemed somewhat absent-minded. Some of us felt that we were gazing at a sacred ruin. The good man seemed old, and long past the fires of youth. One of the party, in

tones of sympathetic pity finally said, 'Bishop, are you happy?" Then, for the first time, we saw William Taylor. The aged apostle of all lands straightened to the full height of his tall figure. His countenance brightened; his eyes flashed; he fairly glowed with the old radiance of his Christian faith as he exclaimed, "Sir, I have always been happy since I found Christ."

It is good to know that saintliness may be human as well as holy. After the genial conversation which followed the above episode it was proposed to take kodak shots at the Bishop. It was interesting to observe that he made some effort, especially with his straying locks of hair, to make sure that a becoming likeness of him might be obtained.

The remarkable power of "Thoburn of India," a title often used in speaking of one of the apostolic leaders of Methodism, was not in his physique nor even in intellectualism. He was rather small and spare, had a thin voice which I do not recall that he ever used vigorously, and his manner was quietness itself. The well-nigh unconscious ability of Bishop Thoburn to influence persons of stalwart characteristics and of little emotionalism, was doubtless of spiritual origin. He was quite the antithesis of Bishop Joyce, a man of robust frame and resonant tones, who attained results not wholly unlike those of James M. Thoburn, but by an entirely different approach. When the latter addressed a multitude the human being was so motionless as almost to disappear. Isaac Wilson Joyce put his whole body as well as his soul and spirit into his impassioned appeals, but again one forgot the merely human in the spiritual and especially in the evangelistic impression made. "There were giants in those days."

It has been charged that half a century or so ago Methodist bishops were arbitrary and even hard. I never found them so. Bishop Daniel Ayres Goodsell once took pains to get my view as to the appointment I should receive. It appeared that two of the District leaders were at odds as to this affair. The Bishop sent me a request to call at his place of entertainment. I arrived as he was starting out for a short walk, and he invited me to go with him. He was one of the physically imposing leaders. A peculiarity he had was that of using occasionally, when something went wrong, a very high-pitched voice that seemed wholly disproportionate with the bulk of the speaker. I

never heard him do this in a public address. As we marched along the street he raised his tones in complaint that the men mentioned above were quite opposed to each other in counsel and especially as to my placement. He named the two appointments for which I had been urged and frankly gave me the impression which had been made upon his own mind. "But," he said in substance, "I do not feel satisfied that I am making the right decision, and I desire to get your own view on the matter. Tell me freely what you think ought to be done." One of the two churches I knew well, and had preached there frequently. It was in the prosperous city where I was living, but was in a static locality. I said, "Bishop, either place is good enough for me, but if I go to this city church, which is a very comfortable assignment, and if I do my best and am successful, at the end of five years the church will be just about where it is now. The other situation," I added, "is in a mill town. I know nothing about it except that there are hundreds of young people there who are surrounded with temptations, and are largely unshepherded. I would be glad to have a try at such a task." This was not the reply Bishop Goodsell had expected. He had chosen the more pleasing appointment for me, as that seemed logical and acceptable. A few minutes of silence ensued as we walked; then the President of the Conference spoke in his natural strong voice, "If you feel like that about it," he said, "you shall go to the mills." I had received on the street the charge which was designated for me at the closing Conference session a few hours later, and served there until cut off by the time limit of those years.

Strangely enough, even in the old days Methodist bishops usually made few appointments personally. This is still more true today. Most of the Conference adjustments are brought about by the churches and men themselves, by the District Superintendents, or by circumstances of a more or less compelling nature. Since the removal of the time limit on pastorates which once obtained in Methodism it has become possible for some preachers to hold to churches beyond the period of their real or at least highest usefulness. This too frequent occurrence has at times injured or changed unfortunately the spirit of the societies served. The line of promotion in case of able preachers has also been closed or greatly impeded by these continuous assignments, sometimes to the serious loss of the

work and the men. It must, of course, be conceded that, in a few cases, I should say only a limited number, permanent pastorates have in a measure compensated the church and its ministerial relationships for a portion of the losses just indicated.

I never met or heard the Bishop FitzGerald who wrote his name with a big "G." He was very popular in and around New Jersey and New York City. Some of his correspondence is quite personal in its contents and a bit too frank for publication, even in these late years. Bishop Oscar Penn Fitzgerald is remembered by myself, and doubtless by others, for his genial smile and gracious speech. He was facile with his pen, but more graphic still in public utterances. He could tell a Southern story with what seemed to me to be the added touch of Scotch-Irish wit. He was the kind of bishop who was not only acceptable to oldsters but to the young, as of course also was Bishop McCabe.

Chaplain McCabe, as he was very commonly called, carried his North of Ireland Scotch in his face, if not in his accent. He was undoubtedly the most popular Chaplain of the period of strife between the States. His lecture, "The Bright Side of Life in Libby Prison," brought inspiration and joy to people of both north and south. His ability to present a cause, as for example, Monte Mario in Italy, or some other missionary enterprise, often had power to empty the pockets of the preachers at Conference, as I had personal reason to know. We also went home from his challenge to try to set our people on fire with enthusiasm for Missions or for his program of Church Extension. "We're building one a day" was a slogan of his that opened hearts and purses widely. How the Bishop could sing! I can hear him now in his patriotic or Christian solos, but especially as he told of his long anxiety for the conversion of a brother, and sang for us, "Unanswered yet?" bidding us to hold on to prayer and faith until the desire of the heart was realized. What a delightful guest he was in any home, including our own, which of course was true of many of his colleagues. One of the joys of heaven will be to see again the smiling face and to hear the glorified voice of a great winner of souls and of the resources of men.

Colonel David H. Moore reminded me in some ways of Generals John B. Gordon and Oliver O. Howard, whom I also knew. These men were very soldierly in bearing but most courteous in address.

Bishop Moore went out of office as the class with which I was elected went in. One can never forget the gallantry of the little speech he made to the General Conference at the time of his retirement, then not under an age limit. As bravely as he received his commission, so nobly he accepted its withdrawal. He was kindly towards his juniors. I do not forget his word to me after I had made a maiden speech in the meeting of the bishops. He slipped around behind me soon afterwards and said something that still in memory makes a warm spot in my heart. As I have mentioned elsewhere, Bishops Moore and Cranston were friends from boyhood, but this fact did not cause any jealousy or prevent close relations with other colleagues.

Bishops J. W. Hamilton and Elijah Embree Hoss were so entirely different that they sometimes seemed to me to be alike. If this statement seems paradoxical I think that some of those who knew both of them will understand its meaning and acknowledge its truth. They were alike men of high idealism and of most positive convictions. Their genius for friendship was indisputable and enduring. They were one in Christ, but were at variance in certain other issues. Each occasionally expressed his views without considering carefully the existing circumstances or the exact timeliness of his remarks. They were born not far apart, in Virginia and Tennessee, and were as warm-hearted as they were tenacious of their judgments. They desired the Unification of Methodism, but were rather difficult to handle in negotiations looking towards that good end. I recall a session in Louisville when Bishop Hoss left the room in which the Commission was meeting, backwards, with Bishop Denny supporting him so that he would not fall. He was declaiming vigorously, not to say raucously, as he departed, and perhaps afterwards. On another occasion, at Savannah, Bishop Hamilton slipped into an infelicitious discourse. When he ended his remarks he felt a decided coolness in the room. He came over to a group of men where I happened to be sitting and said quite dejectedly, "Some else will have to take care of the situation. I have done all I can." Bishop Hamilton was one of the project promoters and money raisers of the Church. He put through his many undertakings, only to be loaded with others by various institutions and by his colleagues. He was an impressive personality and a loyal friend.

Joseph Flintoft Berry was a natural king maker. More than any

bishop I have known he was given to selecting men for office and for leading pastorates. Truth to tell he usually named the well qualified, most of whom would have arrived in some good place without his nomination or backing. Occasionally someone declined his kindly offices, as did I when he wished me to become Secretary of the Commission on Evangelism following Theodore Henderson. He remarked rather testily that I could not be elected a bishop, to which I assented, but I declared that my pastoral work was more than satisfactory to me and that I had received word from home that I was indefinitely good where I was. When, after all, election to the episcopacy did come, Bishop Berry seemed to assume a great deal of credit for this event.

The home of the Berrys was bereft of the two children born to them. I have never known anyone more child-hungry than Bishop Berry showed himself in play with our two girls and younger boy. When he was in our home one day I entered the living room to find him riding the children pickaback and not over his shoulder. He was down on the floor on hands and knees and he and the little folk were in high glee. Bishop McDowell was another hungry-hearted man, having lost the only child, a daughter given to what he once described to us as the "fifty wonderful years" of his life with a really elect lady. Our own girls were members of the college society which his daughter joined and this was the reason why the Bishop would slip up to me sometimes and ask, "How are those Gamma Phi girls?"

Very few preachers escape having a bad time in the pulpit occasionally. Even Bishops Bascom and Simpson, master preachers that they were, scored some near failures. I once heard Doctor Berry, at a Conference session which he was visiting, deliver his message rather weakly. At dinner afterward someone said to a table full of people, "No man can be elected a bishop who can preach as poor a sermon as that." It seemed that the remark was directed especially to me and I therefore replied, "So far as I am aware, no one has ever been made a Methodist bishop, nor has any person been denied the office, on the basis of one sermon." It was at the very next General Conference that the name of Joseph F. Berry headed the list of those preferred.

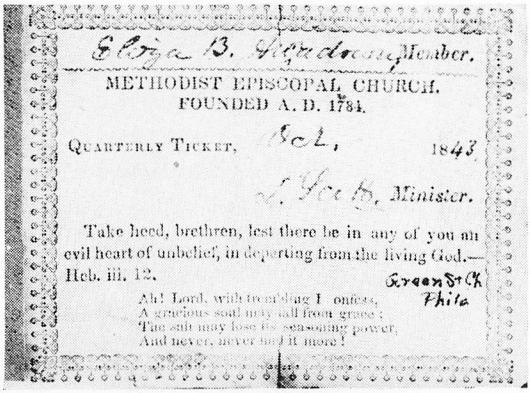
The librarian of Ohio Wesleyan University once wrote me that

Doctor R. H. Walker's other passion was Bishop Bashford. Little wonder, since the broad-minded man, whose generosity to another proposed president of the University of which he became the head is illustrated in one of the letters published in this book, was one of those magnetic spirits who draw to themselves many followers. The Bishop once took from my side an assistant pastor who was thrilled by the need of Christian statesmanship in the vast field of China, as it was presented by Bashford eloquence. In this case, however, the outcome was not too good, for the young man found that the elder statesmen of China were not ready to surrender their own leadership or accept his, so he returned to America in about six months, but not to his former position.

The Bashford mind was that of spirituality strongly affected by science. One never heard the conclusions he reached by this type of thinking without both instruction and inspiration. When Wilson Seeley Lewis was sent to China he and Bishop Bashford, almost as different in thought as they were in physical proportions, made a splendid team of proponents of Chinese Christianization and development. The experiences of both of them in the field of education made their teaching ministry in the Celestial Empire one of much power. Bishop Lewis, if less oratorical than his comrade, was possessed of a sound gravity of aspect and utterance which to me, at least, seemed as weighty as was the wise and strong man himself.

Bishops Burt and Wilson, elected at the same time, long held residences in two difficult cities, Methodistically speaking, Buffalo and New York. They were careful administrators, perhaps Luther B. Wilson being the more cautious of the two, despite William Burt's English birth. Bishop Burt never forgot the images stamped upon his memory by his missionary labors in Italy. Very probably Bishop Wilson's graduation in medicine influenced him in the direction of exactness in manner and methods. In my experiences as a pastor and in the interchanges of episcopal administration I found these good men fair-minded and fraternal. When my election to the episcopacy occurred I had never passed an hour in a Conference Cabinet, nor had I studied the methods of such groups. Believing that Bishop Wilson probably had a valid plan of handling appointment problems, before I took over responsibility myself, I visited one of his Cabinets and listened to its transactions. From

A QUARTERLY MEETING TICKET
Bishop Levi Scott



HE KEPT THE TIME
The only watch ever owned by Bishop Waldorf. He carried it for some 65 years

the methods employed by the Bishop in presiding and in directing the work of the District leaders I learned a good deal that proved to be of value in my own undertakings.

In the course of time I discovered that Bishop L. B. Wilson was not as independent and fearless as he looked. For this reason when he wrote asking if I could suggest a good name for a critical New York City church, I replied, "Yes, I can propose a man who will make the place or break it, but you will not appoint him." I received an immediate reply, "Give me the name, and you will see what I will do." I did both. I nominated Ernest Lynn Waldorf, later bishop, whose appointment I am assured the Resident Bishop meant to make until he was dissuaded by some of the rajahs of the Metropolis and its Conference who did not believe that any good could come from Central New York and Ohio.

James Atkins seemed to me to be a man of singular poise and balance. As an educator and a promoter of assemblies he showed creative ability, but he was never exalted by his achievements and station. In Commission meetings he was alert and watchful, but did not assert himself in any contentious manner. Indeed he was an infrequent speaker in such groups, which may have served to make his views more influential than were the reiterated arguments of some of the more persistent participants in our discussions. He had the power of reserve. My memories of Bishop Murrah are those of another calm and reasonable personality. It seems strange that, as in case of some other episcopal leaders of excellent training and experience, William Belton Murrah left almost nothing in print by which his thought might produce fruit in the life of today.

Bishops Quayle, Bristol, and Mouzon were so well known and were with us so recently that it is not yet time to write reminiscences of them. All three, though in different ways had exceptional forensic talents and fame. All were quick on the trigger on moral issues, and the same was true of Bishops Shepard, Cooke and Nicholson, all loyal and indefatigable. I should like to write a biography of each of these and also of Bishops Leonard, Johnson, Waldorf and Brown, all of whom I knew so long and intimately. Bishop Brown, who had serenity of peace, and Charles E. Hamilton, two college fraternity friends of mine, were among my valued successors in the pulpit of University Church, Syracuse. There are others who were with us

only yesterday, Bishops Mitchell, McMurry, Locke, Burns, DuBose, Hay and many more, who will be considered and praised whenever a biography of the Methodist Bishops shall be written. How brief were the episcopal careers of Matthew Simpson Hughes, Franklin Hamilton, George Harvey Bickley and Missionary Bishop Perry Eveland, all leaders of great promise! "God hath elsewhere better work to do," or they would have been with us longer and would have wrought well in the Master's earthly field.

I am glad that I knew Bishop Chitambar and Bishop Akazawa, as well as Bishops Harris, Usaki and Abe, Christian gentlemen of a high order, and Bishop Matthew Wesley Clair, sensible, quiet and brotherly. I met Bishop Waterhouse but once, and immediately realized that he was a fine character. I heard and profited by the spiritual poise and Scriptural expositions of Bishop Francis Wesley Warne and the stirring missionary appeals of Bishop Oldham. Some others I should much like to have met and known. I was well acquainted with Joseph Culver Hartzell whose zeal for Africa and enthusiasm for every Christian enterprise were known the world around. When Bishop Hartzell had finished his life work, I was happy to have an opportunity to arrange in Indianapolis a mass celebration of his career, with himself as the chief speaker. The large auditorium floor and galleries of old Roberts Park Church were packed with a Sunday afternoon audience. The fine countenance of the venerable hero of many journeys on faraway trails shone with joy and his eyes flamed with the light of youth, as he told us of his prayer when he was elected and assigned to episcopal service in Africa, "God, give me twenty years!" He then related at reasonable length and with the skill of a good raconteur the story of the two decades in the once Dark Continent which he had used to the best of his strength and to the glory of God. Perhaps Bishop Hartzell's especial good will to me was in part due to my friendly acquaintance with his talented and lovable son, Morton Culver Hartzell, who was called from this life during his early ministry.

I cannot close these recollections of the many leaders of the Methodist episcopacy whom I have known without reverting to Ernest Lynn Waldorf. I have his credentials, sermon notes and the gold watch he carried for forty-five years, his only time piece. He was a stalwart in Christian faith. Though he did not prate about it he

was as true to the essentials of Christian truth as was Adna Leonard, to the end of his life mission on the rugged shores of Iceland. Since this disaster, as it can but seem to us, I have thought often of the description given me by Doctor Clarence True Wilson of an appearance made by Bishop Leonard quite a number of years ago, in the flower of his manhood, before a Congressional Committee in Washington. I think the matter being considered by a very representative group was concerned with the temperance movement. Doctor Wilson said that our friend "stood before them like a young god." The favorable impression he made was very evident. Admiration was in the faces of his hearers and they were strongly affected, not merely by what he said but by the man he was.

As this account was being completed came news of another tragedy of air travel, the death of Bishop and Mrs. Schuyler Edward Garth about a hundred miles west of Hankow, China, where they were carrying out an assignment of the Council of Bishops. Only a few months ago these strong, talented friends visited their former field in St. Petersburg, Florida, where we heard the bishop preach effectively and where we visited as we drove through the more attractive portions of the "Sunshine City." If they are gone, they are not forgotten. If their bodies rest in the Celestial kingdom, their spirits roam the sweet "fields of Eden, where the tree of life is blooming," and where they will abide in joy forever.

After this writing had been concluded came news of the translation of Bishop J. W. Robinson. I recall evidences of his administrative skill which I found in India and the fellowship of his hospitable home in Delhi. A sound and efficient servant of Christ!

So, in the halls of memory, there passes a long procession of leaders of the Church. All had not the same talents but had obtained the "unspeakable gift" of God in Jesus Christ. With exceedingly few exceptions they were regarded as thoroughly loyal to the teachings and work of Christ and of Methodism. They have received crowns of glory and have been rewarded "according to their deeds." Their works follow them, and by their lives we are challenged to that high devotion to God and man which through them, as from their predecessors and colleagues, is our Christian and Methodist heritage.

THE BISHOPS ATTENDING THE UNIFICATION CONFERENCE, MAY 3, 1939
Left: Upper, Bishops Cushman, Magee, Hammaker, Flint; Center, Gattinoni, Waldorf, Peele, Purcell; Lower, Blake, J. W. Robinson, H. L. Smith, J. Arthur Moore. *Right:* Upper, Holt, Lee, Chitambar, Wade, Miller, Springer; Center, Boaz, Richardson, Lowe, J. C. Baker, Keeney, Pickett, Brown; Lower, E. H. Hughes, Anderson, Broomfield, Kern, Straughn, Badley. *Below:* Upper, Melle, Decell, McConnell, Oxnam, Shaw, Martin, A. F. Smith; Center, Selecman, Jones, Clair, Mead, Leonard, Gowdy; Lower, Nuelsen, Darlington, Welch, Leete, J. M. Moore

THE BISHOPS OF THE FREE METHODIST CHURCH
Left to right: L. R. Marston, William Pearce, M. D. Ormston, C. V. Fairbairn

METHODIST BISHOPS

INDEX

The index of episcopal leaders of Methodism is supplemented by names of persons to whom reference is made in this volume. Many of those mentioned here have been pioneers, founders, prominent preachers and laymen, editors, educators, authors, or officials of our portion of the Christian Church.

Abbott, Benjamin, 90

ABE, YOSHIMUNE, 11, 95, 438

Adams, C., 213
Agnew, C. H., 94
Ainsworth, James T., 11

AINSWORTH, WILLIAM NEWMAN, 11, 375, 417, 418, 419, 420

Ainsworth, Mrs. W. N., 375, 421

AKAZAWA, MOTOZO, 12, 438

Akers, T. P., 202
Alderson, Ira K., 218

ALEJANDRO, DIONISIO DEISTA, 12

Allen, B. W., 295
Allen, Eugene, 144
Allen, Young J., 21, 38, 161

ALLEY, JOHN, 13

Ames, B. D., 243

AMES, EDWARD RAYMOND, 13, 144, 241

Ames, Fisher, 14
Anderson, J. W., 205
Anderson, T. H. B., 68

ANDERSON, WILLIAM FRANKLIN, 14

ANDREW, JAMES OSGOOD, 15, 27, 153, 209, 226

Andrew, John, 15
Andrews, Justice Charles, 16

ANDREWS, EDWARD GAYER, 16, 144, 250, 333, 425

Andrews, Miss Grace, 425
Andrews, W. T., 207
Aranjo, Nelson, M.D., 391
Archibald, F. A., 205
Ardis, Mrs. M. Haygood, 274, 275
Armitage, C. F., 208
Armstrong, J. E., 207
Arnold, George, 18

ARVIDSON, THEODOR, 17, 169

ASBURY, FRANCIS, 17, 25, 39, 128, 158, 165, 194, 197, 208, 220, 223

Askew, Josiah, 89
Atkins, H. B., 353
Atkins, James, 21

ATKINS, JAMES, 21, 258, 353, 437

Atkinson, J., 179
Atmore, Charles, 7, 200

AVILA, SIXTO, 21, 199

Badley, Arthur, 22
Badley, B. H., 22

BADLEY, BRENTON THOBURN, 22, 268, 314, 319, 325

Badley, H. H., 22
Baker, Benjamin W., 23
Baker, Benson, 318
Baker, "Father" Charles, 81, 88
Baker, Dwight C., 31

BAKER, JAMES CHAMBERLAIN, 23

Baker, J. M., 28

BAKER, OSMAN CLEANDER, 23, 36, 238, 329

Baker, W. L., 68, 207
Baketel, O. S., 293, 304
Baldwin, S. L., 144

BALLOCH, ENRIQUE CARLOS, 24

Bancroft, Jane M., 16
Bangs, Nathan, 48, 155, 194, 214, 215
Banks, J. S., 180
Bannister, Henry, 28
Barbee, J. D., 59
Barnes, C. W., 208
Barnes, R. A., 304, 315, 319
Barkley, W. F., 217
Barrows, L. D., 23

BASCOM, HENRY BIDLEMAN, 24, 75, 233

BASHFORD, JAMES WHITFORD, 28, 116, 290, 434

Bashford, Samuel M., 28

BAST, ANTON, 29

Battelle, Gordon, 82

BAXTER, BRUCE RICHARD, 29

Baxter, J. M., 29
Beardsley, I. H., 206

BEAUCHAMP, WILLIAM BENJAMIN, 30

Beauchamp, William, 170
Beitzel, Mrs. G. B., 384
Bennett, W. W., 204
Berger, Dr. Evelyn M., 133
Berry, Francis, 30

BERRY, JOSEPH FLINTOFT, 30, 31, 287, 432

Berry, W. C., 322
Best, Nolan R., 24, 193
Betts, Charles, 71

BICKLEY, GEORGE HARVEY, 30, 35, 288, 384, 438

Bigelow, Russell, 178
Binney, Amos, 200

BIRNEY, LAURESS JOHN, 31, 309, 377

Birney, Mrs. L. J., 377

BLAKE, EDGAR, 31

Blews, R. R., 212

BOAZ, HIRAM ABIFF, 32

Boehm, Henry, 19, 39, 77
Boggess, A. C., 8, 326
Bond, Thomas E., M.D., 214
Bone, D. F., 162

BOOTH, NEWELL SNOW, 32, 110

Booth, Simon, 32
Boring, John, 21
Bowdish, W. W., 205

BOWMAN, THOMAS, 33, 249, 396

Bowne, Borden P., 125
Bradley, S. B., 194
Braga, Odilson, 390
Branson, W. H., 108

BRASHARES, CHARLES WESLEY, 33

Brashares, I. M., 33
Brent, James H., 138
Brewster, W. N., 116
Briggs, F. W., 19
Brindle, J. A., 98
Brison, Mary, 151

BRISTOL, FRANK MILTON, 33, 355, 357, 437

Bristol, Levertt D., M.D., 34, 355
Bronson, Asahel, 215
Brooks, J. R., 180

BROOKS, ROBERT NATHANIEL, 34

BROOMFIELD, JOHN CALVIN, 34

Brown, Davis, 148
Brown, George, 203, 214

BROWN, WALLACE ELIAS, 35, 387, 437

Brown, Mrs. W. E., 387
Browne, A. B., 98
Browning, W. E., 193

Brownlow, W. G., 216
Buck, O. M., 22
Buckley, J. M., 100, 213, 218
Budd, H. G., 369
Bugbee, L. H., 123

BURNS, CHARLES WESLEY, 31, 35, 382, 438

Burns, Mrs. C. W., 382

BURNS, FRANCIS, 36

Burns, G. B., 213

BURT, WILLIAM, 36, 292, 434

Burton, R. O., 108
Bushong, J. W., 127
Bushnell, Mrs., 90
Butler, J. W., 208
Buttz, H. A., 193

CAMPHOR, ALEXANDER PRIESTLEY, 37, 371, 409

Camphor, Mrs. A. P., 371
Candler, Asa, 408
Candler, John S., 411

CANDLER, WARREN AKIN, 37, 408

Candler, William, 408

CANNON, JAMES, JR., 38

Cannon, James, III, 39

CAPERS, WILLIAM, 39, 100, 153, 232

Capers, Captain William, 39
Caples, W. G., 123

CARMAN, ALBERT, 40, 157, 168, 335

Carman, F. A., 41
Carpenter, Adella P., 164
Carroll, H. K., 19, 290
Carroll, P. P., 270
Cartwright, Peter, 14
Chamberlin, M. H., 67
Chambers, J. H., 33, 123
Chapman, J. L., 218
Chapman, Hon. Levi S., 427
Chappell, E. B., 152, 213

CHEN, W. Y. (WEN-YUAN), 41, 111

Chiang Kai-shek, 105
Chiang Kai-shek, Madame, 11
Childs, J. Rives, 61

CHITAMBAR, JASHWANT RAO, 22, 42, 325, 438

Chown, Samuel D., 199

CHUNG, CHOON SOO, 42

Cissell, C. C., 172

CLAIR, MATTHEW WESLEY, 43, 386, 438

Clair, Mrs. M. W., 386

CLARK, DAVIS WASGATT, 43, 90, 201, 243

Clark, E. T., 114, 212
Clark, J. O. A., 204
Clark, Laban, 194

CLARK, WILLIAM HENRY, 44

Clarke, Adam, 50, 98
Clemes, S. W., 160
Cochran, George, 93
Coke, Bartholomew, 47
Coke, Mrs. Penelope, 51

COKE, THOMAS, 47, 158, 193, 220, 239

COLEMAN, GEORGE WHITEFIELD, 52

Colhouer, T. H., 216
Cook, Valentine, 159, 202
Cooke, G. A., 218

COOKE, RICHARD JOSEPH, 52, 288, 366, 421

Cooke, Mrs. R. J., 366
Cookman, Alfred, 71, 166
Cooper, A. L., 75, 232, 238, 245
Cooper, Ezekiel, 18
Core, L. A., 326
Cornish, G. H., 156

CORSON, FREDERICK PIERCE, 53

Crane, J. T., 216

CRANSTON, EARL, 54, 254, 278, 288, 291, 348, 406, 407

Cranston, Earl, III, 278, 407
Cranston, E. M., 407
Cranston, John 54
Cranston, Samuel, 54

Crawford, W. H., 177
Creagh, Bartholomew, 203
Creegan, C. C., 206
Creighton, James, 193
Crooks, G. R., 99, 165, 166, 217
Cross, Joseph, 149
Crowther, Jonathan, 47
Cruz, Filipe, 55
Cummings, A. W., 205
Curry, Daniel, 43, 77, 213
Curtis, Hon. Charles, 408
Curtiss, G. L., 217

CUSHMAN, RALPH SPAULDING, 55

Cushman, R. E., 55

DACORSO, CÉSAR FILHO, 56, 174

Daniels, W. H., 85, 88

DARLINGTON, URBAN VALENTINE WILLIAMS, 56, 129

Das, Amar, 160
Davey, C. J., 48
Davies, E., 175
Davis, Lyman E., 218
Davis, N. E., 30
Davis, Mrs. N. S., 149

DAWSEY, CYRUS BASSETT, 56, 174

DECELL, JOHN LLOYD, 56, 58

Deems, C. F., 201, 202, 216
Dempsey, E. F., 58, 89
Dempster, John, 44, 71

DENNY, COLLINS, 57, 150, 161, 412

Denny, Collins, Jr., 57, 412
Deveneau, N. W., 160
Dickens, John, 202

DICKEY, JAMES EDWARD, 57

Dickey, J. M., 57
Dickhaut, B. F., 212
Dickie, Samuel, 399
Dickinson, Mary L., 30
Dille, E. R., 213
Dissosway, G. P., 204

DOBBS, HOYT McWHORTER, 57, 58, 303

Dobbs, Samuel Lewis, 58

DOGGETT, DAVID SETH, 58, 61, 246

Doggett, John, 58
Doherty, R. R., 205
Donnelly, James, 203
Dorion, E. C. E., 208
Dorsett, Cyril, 48
Douglass, P. F., 146
Dow, Lorenzo, 214
Downey, David G., 14
Downing, Moses, 44
Drew, Samuel, 47, 49
Drinkhouse, E. J., 18, 19, 27
Dromgoole, Edward, 222

DU BOSE, HORACE MELLARD, 59, 316, 418

Duke, Washington, 109

DUNCAN, WILLIAM WALLACE, 60, 264

Dunwody, S., 203
Duren, W. L., 20, 72, 211, 212, 360
Durham, Plato, 418

EARLY, JOHN, 59, 60

Easter, John, 74, 127
Easton, J. B., 198
Eckman, G. P., 285
Eddy, T. M., 82
Edgecomb, Hon. E. I., 427
Edwards, C. C., 299
Edwards, J. E., 58
Edwards, J. F., 299
Edwards, Loren M., 299
Elliott, Charles, 91, 159, 201
Elphick, D. E., 61

ELPHICK, ROBERTO, 61

Embury, Philip, 103, 166

EMORY, JOHN, 61, 214, 227

Emory, Robert, 62, 65, 192
Etheridge, J. W., 48, 51
Evans, W. B., 214

EVELAND, WILLIAM PERRY, 13, 65, 438

FAIRBAIRN, CHARLES VICTOR, 65

Fawcett, Mina, 61
Felder, Thomas B., 317
Fee, W. I., 136, 206
Feng, Yü Hsiang, Gen., 117
Ffirth, John, 214
Finley, J. B., 201
Finley, R. W., 203
Finney, T. M., 92, 120

FISHER, FREDERICK BOHN, 66

Fisher, Mrs. W. H., 66
Fisk, Wilbur, 23, 106, 238

FITZ GERALD, JAMES NEWBURY, 66

FITZGERALD, OSCAR PENN, 67, 275, 431

FLINT, CHARLES WESLEY, 68, 327

Flood, T. L., 81, 88, 205
Foley, W. B., 66
Foss, A. C., 68
Foss, Cyrus, 68

FOSS, CYRUS DAVID, 68, 252, 259, 285, 426

Foss, William, 68
Foster, J. D., 88

FOSTER, RANDOLPH SINKS, 69 132, 248, 422

Fowler, Carl H., 71

FOWLER, CHARLES HENRY, 70, 297, 402

Fowler, Littleton, 225
Fox, D. O., 146
Fox, Henry J., 225, 231, 248
Francis, J. W., 48
Franklin, Vida P., 99
Frazer, B. F., 418
Fry, B. St. J., 77, 128, 159, 194
Fuller, Spencer R., 403

Gaddis, M. P., 129, 201

GALLOWAY, CHARLES BETTS, 71, 257, 264, 265, 340, 411

Galvez, F. S., 13
Gamboa, C. A., 166
Gamewell, Mrs. Mary Ninde, 143

GARBER, PAUL NEFF, 73, 169, 359

Garrett, Eliza, 44

GARTH, SCHUYLER EDWARD, 73, 439

Garrettson, Freeborn, 61
Gary, Hon. Elbert H., 114
Gates, John R., 281, 282, 293, 308, 320

GATTINONI, JUAN E., 74, 132

GEORGE, ENOCH, 74, 75, 136, 155, 162, 168

Gibson, Tobias, 202
Gilbert, Levi, 291, 298
Gill, Joseph H., 282
Giménez, Angel M., 24
Gomez, Mrs. Juana, 150
Gonzales, I. B., 80
Gomez, Nicanor, 150
Goodsell, Buel, 77

GOODSELL, DANIEL AYRES, 19, 77, 252, 429

Gorrie, P. D., 201, 215
Goucher, J. F., 259, 265, 271, 276, 300, 318

GOWDY, JOHN, 41, 77

Granbery, J. C., 259

GRANBERY, JOHN COWPER, 77, 174, 258

Grant, L., 24
Grant, U. S., 141, 236
Graves, J. R., 215
Gray, Charles A., 146
Gray, M. L., 68, 207
Gregory, Benjamin, 48

GRIFFITH, GEORGE WILLIAM, 78, 327, 391

Griffith, Mrs. G. W., 79, 391

GROSE, GEORGE RICHMOND, 79

GUERRA, ELEAZAR, 80
Gunn, William, 203
Hagerty, John, 203
Hagood, Johnston, 89
Hamilton, Charles E., 437
HAMILTON, FRANKLIN ELMER ELLSWORTH, 80, 283, 438
Hamilton, Jay Benson, 81
HAMILTON, JOHN WILLIAM, 80, 81, 205, 283, 286, 295, 311, 417, 432
Hamilton, W. C. P., 80, 81
HAMLINE, LEONIDAS LENT, 82, 230
Hamline, Leonidas, 231
HAMMAKER, WILBUR EMERY, 83
Hammett, William, 50
Hammill, E. J., 216
Haney, R., 261
Hard, Manley S., 144
Hardie, R. A., 42
HARGROVE, ROBERT KENNON, 83, 259
HARRELL, COSTEN JORDAN, 83
Harrington, K. P., 408
Harris, C. D., 196
HARRIS, MERRIMAN COLBERT, 84, 285, 349
HARRIS, WILLIAM LOGAN, 84
Harrison, W. P., 40, 216
HART, EDWARD PAYSON, 85, 93, 209
HARTMAN, LEWIS OLIVER, 85
HARTZELL, JOSEPH CRANE, 37, 85, 205, 280, 438
Hartzell, Morton C., 438
Harwood, Thomas, 99, 135, 212
HAVEN, ERASTUS OTIS, 86
HAVEN, GILBERT, 14, 87
Haven, Jotham, 86
Haven, Richard, 87
Haven, W. I., 88
Hawley, Bostwick, 216, 217
Hawley, Z. K., 215
HAY, SAMUEL ROSS, 88, 129, 325
Hay William, 88
Hayes, Mrs. Rutherford B., 196
Hayes, Samuel J., 34
HAYGOOD, ATTICUS GREEN, 89, 272
Haylock, J. C., 166
Heck, Barbara, 156
HEDDING, ELIJAH, 44, 69, 75, 90, 151, 156, 162, 195, 214, 225
Heidt, J. W., 264, 272, 274
Helms, E. J., 368
Henderson, S., 216
HENDERSON, THEODORE SOMMERS, 91, 305, 415, 433
HENDRIX, EUGENE RUSSELL, 92, 341, 406
Henkle, M. M., 27, 216
Henry, Patrick, 125
Henry, Hon. William J., 85, 216
Hertzler, E. E., 251, 262
Hibbard, F. G., 82
Hibbard, R. F., 90
Higgins, Eliza, 170
Hinde, Thomas, 105
Hines, Julia A., 28
Hinton, J. W., 213
HIRAIWA, YOSHIYASU, 93
Hixon, F. W., 305
Hodge, J. T., 160
Hodgson, Francis, 215
Hoffman, J. W., 261
Hogg (Hogue), W. T., 85, 104, 206
HOGUE, WILSON THOMAS, 93
Hollenback, F. R., 190
Hollingsworth, Francis, 197
Holmes, D., 201
HOLT, IVAN LEE, 94
Holton, D. W., 13

HONDA, YOITSU (YOICHI), 11, 95
Hopkins, I. S., 266, 273
Horne, Melville, 51
HOSS, ELIJAH EMBREE, 95, 284, 432
Howe, Mrs. Rose Cooper, 232, 248
Howell, C. T., 212
Howell, W. M., 180
Hoyt, W. C., 215
Hubbartt, G. F., 199
Hudson, H. T., 216
Huff, J. W., 215
HUGHES, EDWIN HOLT, 96, 300
Hughes, George, 88, 165
HUGHES, MATTHEW SIMPSON, 97, 438
Hughes, Singleton R., 97
Hughes, Thomas B., 96, 97
HUGHES, WILLIAM ALFRED CARROLL, 97
Hunt, Albert S., 192
Hunt, Andrew J., 232
Hunt, J. D., 243
Hunter, E. A., 54
Hunter, William, 110
Hurst, C. B., 253
Hurst, Helen, 278
HURST, JOHN FLETCHER, 69, 71, 98, 253, 278, 284, 427
Hurst, Samuel, 98
Inskip, J. S., 215
Ireson, Ebenezer, 91, 200
Jackson, Thomas, 194, 201
JANES, EDMUND STORER, 16, 36, 71, 100, 162, 166, 204, 231
Janes, Edwin L., 19
Jenkins Brothers, 267
Jenkins, John S., 418
Jennings, S. K., M.D., 214
Jobson, F. J., 202
JOHNSON, EBEN SAMUEL, 103, 320
Johnson, H. M., 178
Johnson, Lizzie, 188
Johnson, William, 103
Johnston, Col. R. M., 242
JONES, BURTON RENSSELAER, 103, 181
JONES, ROBERT ELIJAH, 104
Jones, Sam P., 73
Jones, J. W., 78
Joy, James R., 8, 193, 197, 212, 213, 281, 285, 301, 317
JOYCE, ISAAC WILSON, 104, 144, 270, 429
KAUNG, Z. T., 105
KAVANAUGH, HUBBARD HINDE, 105, 130
Kavanaugh, Williams, 105
Keener, Christian, 218, 246
KEENER, JOHN CHRISTIAN, 106, 209, 246, 247
KEENEY, FREDERICK THOMAS, 8, 107
Keeney, Seabury Brown, 107
Keeney, Thomas, 107
Kelley, William Valentine, 207, 213, 400
KELLEY, EDWARD WENDALL, 107
Kendall, Miss Lucy G., 222
Kennedy, W. M., 203
Kerley, T. A., 180, 217
Kern, John A., 107
KERN, PAUL BENTLEY, 107
Ketcham, C. W., 244
Ketcham, Heber D., 136, 229, 268
Key, Caleb W., 108
Key, Howard W., 108
Key, J. B., 108, 267
KEY, JOSEPH STAUNTON, 108, 264, 266
Kidder, D. P., 213
Kihari, Sotoshichi, 12
Kilbourn, David, 90
Kilgo, James T., 108
KILGO, JOHN CARLISLE, 108, 287, 359

KIM, CHONG OO, 109

KING, LORENZO HOUSTON, 109

KING, WILLIS JEFFERSON, 109

King, W. P., 140, 226
Kingham, J. J., 22

KINGSLEY, CALVIN, 110, 145, 177, 243

Kingsley, Frank, 244
Kingsley, Mary, 244
Knudson, A. C., 110
Kriege, O. E., 295

KUGIMIYA, TOKIO, 110

Kurawaga, T., 93
Kynett, A. J., 243

LACY, GEORGE CARLETON, 41, 111

Lacy, W. H., 111
Lambuth, James W., 111, 112
Lambuth, John R., 111

LAMBUTH, WALTER RUSSELL, 111, 299

Lambuth, William, 111
La Prade, W. H., 226, 247, 259, 265, 266, 275, 276, 284, 418
Lathrop, S. G., 234
Larrabee, W. C., 201
Lattomus, James, 234
Lattomus, John, 234
Lattomus, Thomas, 235
Lawrence, C. E., 48
Lawson, Martin E., 301, 412
Leavitt, I. S., 28

LEDDEN, WALTER EARL, 112

Lednum, John, 202
Lee, Ada, 160

LEE, EDWIN FERDINAND, 113

Lee, Jason, 203
Lee, Jesse, 18, 81, 114, 200
Lee, John, 144
Leete, Alexander, 113

LEETE, FREDERICK DeLAND, 113, 317, 395

Leete, Frederick D., Jr., 2
Leete, Menzo Smith, 107, 113, 242
Leete, William, 113
Leffingwell, Clara, 164
Leftwich, W. M., 68
Leonard, Adna B., 115, 197, 241, 309, 311, 399

LEONARD, ADNA WRIGHT, 31, 115, 311, 326, 369, 439

Leonard, Mrs. A. W., 369
Levings, Noah, 44, 136
Lewis, Edwin, 22
Lewis, Ida B. (Main), 116
Lewis, James, 20
Lewis, T. H., 217, 218

LEWIS, WILSON SEELEY, 29, 41, 115, 434

Liggett, F. M., 211
Lincoln, Abraham, 165, 166, 236, 403
Lindsay, M., 203
Little, Paul, 208
Littlejohn, John, 75

LOCKE, CHARLES EDWARD, 116, 146, 154, 278, 292, 297, 298, 379

Locke, G., 203
Locke, W. H., 116, 270, 277
Long, Estella C., M.D., 24
Longstreet, A. B., 67
Lore, Justice C. B., 162, 235
Loucks, A. C., 37
Lovejoy, L. E., 211
Lovell, Stephen, 215

LOWE, TITUS, 117, 146, 172

Lowry, Asbury, 20
Lowry, H. H., 249

LUCCOCK, NAPHTALI, 117

Luckey, Samuel, 77, 213
Ludlow, H. G., 90
Lyle, John, 105

MacGEARY, JOHN SAMUEL, 118

Madison, President and Mrs., 158
Maffitt, J. N., 90

Magee, J. B., 118
Magee, John C., 118

MAGEE, JUNIUS RALPH, 118

Mains, George P., 19, 77

MALLALIEU, WILBUR FRANCIS, 118

Maloney, Miss E. J., 234
Marlay, J. F., 103, 136
Marsden, Joshua, 18, 200
Marshall, C. K., 72
Marston, J. R., 119

MARSTON, LESLIE ROY, 119

Martin, A. A., 261
Martin, I. P., 95

MARTIN, PAUL ELLIOTT, 120

MARTIN, WILLIAM CLYDE, 120

Marvin, Enoch, 120

MARVIN, ENOCH MATHER, 92, 120, 130

Marvyn, Reinold, 120
Mason, Mrs. Mary W., 103
Mather, Alexander, 17
Mather, J. M., 17, 216
Maxwell, George H., 427
McAnnally, D. R., 68, 120, 216

McCABE, CHARLES CARDWELL, 123, 276, 431

McCabe, Owen, 123
McCabe, Robert, 123
McCaine, Alexander, 62, 214, 222, 223
McClintock, James A., 33
McClintock, J., 20
McClurkan, J. O., 206
McCombs, Lawrence, 203

McCONNELL, FRANCIS JOHN, 124

McConnell, I. H., 124

McCOY, JAMES HENRY, 125, 303, 363

McCoy, Mrs. J. H., 363
McCoy, William C., 125, 363
McCutchan, R. S., 408

McDOWELL, WILLIAM FRASER, 126, 289, 406, 414, 433

McElreath, Walter, 154
McFarlane, D. F., 124
McFerrin, J. B., 67
McHenry, Barnabas, 203

McINTYRE, ROBERT, 127, 298, 404

McKendree, James, M.D., 128
McKendree, J. M., 127

McKENDREE, WILLIAM, 25, 75, 105, 127, 148, 170, 221

McKinley, William, 34, 116, 142, 355
McLean, Hon. John, 44, 128
McLennan, W. E., 132
McMasters, S. Y., 216

McMURRY, WILLIAM FLETCHER, 56, 88, 129, 375, 438

McMurry, Mrs. W. F., 375
McMurry, W. W., 129

McTYEIRE, HOLLAND NIMMONS, 23, 129, 245, 246

Meacham, A. G., 18, 47, 201

MEAD, CHARLES LAREW, 130

Mead, Joshua, 130
Mead, Stith, 60
Means, G. H., 139

MELLE, F. H. OTTO, 130, 145, 327

MERRILL, STEPHEN MASON, 30, 135, 144, 249, 421, 425

Messmore, J. H., 22, 149, 178
Milburn, W. H., 27
Miley, John, 136
Miller, Adam, 44
Miller, Andrew, 132
Miller, Mrs. Evelyn, 133

MILLER, GEORGE AMOS, 12, 74, 132, 146

Miller, James, 28, 151
Miller, Kelley, 98
Miller, Martin, 132
Miller, Robert T., 217
Minturn, "Saint," 124

MITCHELL, CHARLES BAYARD, 133, 315, 438

Mitchell, D. P., 133
Mitchell, James, 162, 234
Mitchell, James E., 217
Moffatt, E. M., 319
Moister, William, 48
Mondol, A. K., 134

MONDOL, SHOT KUMAR, 22, 134

Moody, D. L., 28
Moody, Granville, 131

MOORE, ARTHUR JAMES, 134

MOORE, DAVID HASTINGS, 134, 291, 407, 409, 431

Moore, Hon. Eliakim H., 134
Moore, Henry, 200
Moore, H. H., 87

MOORE, JOHN MONROE, 135, 419

Moore, J. W., 39
More, J. H., 33

MORRIS, THOMAS ASBURY, 104, 136, 159, 216, 229

Morrison, H. C., 13

MORRISON, HENRY CLAY, 139

Morton, David, 96

MOUZON, EDWIN DuBOSE, 139, 300, 301, 362

Muckenfuss, Margaret Galloway, 268, 341
Mueller, F. W., 420
Munsey, W. E., 106

MURRAH, WILLIAM BELTON, 140, 360, 437

Murrah, William N., 140, 244
Musgrave, G. W., 215
Myers, L., 203
Myres, S. D., 163

Nabong, Juan, 13
Naftzger, L. F., 66

NEELY, THOMAS BENJAMIN, 140, 421

NEWMAN, JOHN PHILIP, 141, 261, 346, 399, 403

Newsom, D. W., 109
Newsom, J. E., 160, 269

NICHOLSON, THOMAS, 142, 172, 322, 367, 416

Nicholson, Mrs. Evelyn R., 367
Nind, J. G., 111
Ninde, H. S., 144
Ninde, James, 143
Ninde, Mary Gamewell, 143
Ninde, William Ward, 143

NINDE, WILLIAM XAVIER, 14, 16, 105, 143, 184, 337, 399

Norris, W. H., 48
North, Frank Mason, 69
Norton, Elijah, 214
Nuelsen, Heinrich, 145

NUELSEN, JOHN LOUIS, 17, 145, 295

O'Kelly, James, 214

OLDHAM, WILLIAM FITZ JAMES, 146, 314, 438

Olin, Stephen, 157, 177
Onderdonk, F. S., 80

ORMSTON, MARK D., 147

Osborn, Albert, 98, 100
Osborne, Harriet, 154
Overholt, E. E., 266, 268, 274

OXNAM, GARFIELD BROMLEY, 147

Paine, Robert, 148

PAINE, ROBERT, 78, 148

Palmer, W. C., 82
Paris, John, 216

PARKER, EDWIN WALLACE, 149, 160, 282

Parker, F. N., 109

PARKER, LINUS, 149

Parker, Mrs. L. S., 188, 270
Parks, Stephen, 201

Partridge, Ruth, 4
Pascoe, James, 150

PASCOE, JUAN NICANOR, 150

Patten, J. A., 305
Patten, Mrs. J. A., 279, 293
Paul, Captain, 175
Paul, J. N., 175
Pearce, Captain Jack, 150

PEARCE, WILLIAM, 150

Pearne, T. H., 20
Peaslee, Reuben, 49, 200
Peck, George, 18, 43, 202, 215, 426
Peck, Henry, 151
Peck, Jesse, 151
Peck, J. K., 151
Peck, J. O., 261

PECK, JESSE TRUESDELL, 98, 148, 151, 425

Peck, Luther, 151, 426

PEELE, WILLIAM WALTER, 152

Pelton, S., 214
Penn, Abram, 67
Penzotti, Francesco, 277
Perrill, F. M., 160
Perrin, D. A., 70
Perrin, O. J., 144, 206
Perrine, W. H., 216
Peterson, P. A., 217
Pfeiffer, Mrs. Henry, 314
Phelps, W. H., 305
Phoebus, G. A., 216
Phoebus, William, M.D., 194

PICKETT, JARRELL WASKOM, 152

Pickett, L. L., 152
Pierce, B. K., 91

PIERCE, GEORGE FOSTER, 40, 89, 152, 242

Pierce, Miss Julia, 153
Pierce, Lorne, 157, 211
Pierce, Lovick, 152
Pierce, Lovick, Jr., 242
Pinson, William W., 111
Poe, Daniel, 203
Pond, Colonel N. P., 402
Porter, James, 215, 216
Pote, William, Jr., 99
Potts, James H., 204, 216, 236, 254
Prentice, G. D., 88
Prentice, G. H., 276, 292
Prentiss, Sargent S., 73
Prescott, J. S., 241
Price, Carl F., 208
Price, J. W., 56
Price, Percy, 12
Priestley, Stephen, 37
Punshon, William Morley, 48, 88, 203, 239, 252

PURCELL, CLARE, 153

Pyke, Richard, 211, 218

QUAYLE, WILLIAM ALFRED, 117, 154, 288, 296, 407, 437

Ragan, T. W., 126
Rector, Edward, 79
Redfield, J. W., M.D., 85, 157
Redford, A. H., 123, 204
Reese, D. M., 202
Reid, J. M., 205, 248
Reid, W. W., 8

REYNOLDS, JOHN, 155

Reynolds, J. S., 103, 166
Rice, M. S., 154
Rice, S. D., 198

RICHARDSON, ERNEST GLADSTONE, 156

Richardson, Capt. James, 156

RICHARDSON, JAMES, 40, 41, 156

Richardson, J. C., 156
Ridgaway, H. B., 70, 100
Rigg, J. H., 98
Rivers, R. H., 148

ROBERTS, BENJAMIN TITUS, 93, 157, 209

Roberts, Benson H., 157, 158
Roberts, Ellen L., 164
Roberts, George, 220
Roberts, G. C. M., 203

ROBERTS, JOHN WRIGHT, 158

ROBERTS, ROBERT RICHFORD, 14, 84, 105, 136, 158, 165, 166, 192

ROBINSON, JOHN EDWARD, 159, 320

Robinson, Mrs. J. E. and daughter, 160

ROBINSON, JOHN WESLEY, 13, 23, 160, 269, 277, 439

Roche, J. A., 213, 218

ROCKEY, CLEMENT DANIEL, 161, 326

Rockey, N. L., 161
Roe, E. D., 178
Rogers, Hester, A., 49
Rogers, Wallace, 418
Rose, S. P., 157
Rosenkrantz, R., 29
Rosser, Leonidas, 61
Rush, Charles Andrew, 209, 227
Rush, Leonard, 267
Rusling, Joseph, 203
Russell, B. B., 203
Russell, Thomas, 88
Rust, Richard S., 105, 196

RYANG, JU SAM, 161

Sandford, P. P., 201
Sankey, Ira D., 116
Sargent, Thomas B., 333
Sato, Baron Shosuke, 286, 350

SCOTT, ISAIAH BENJAMIN, 162, 393

Scott, Mrs. I. B.
Scott, J. H. L., 22
Scott, John, 162

SCOTT, LEVI, 16, 162, 233, 435

Scott, Orange, 215
Scott, Thomas, 162
Scott, W. L., 233
Scott, W. T., 213
Scudder, M. L., 216

SELECMAN, CHARLES CLAUDE, 162

SELLEW, WALTER ASHBELL, 163

Shangle, H. S., 254, 259, 260, 264

SHAW, ALEXANDER PRESTON, 164

Shaw, Duncan P., 164
Sheldon, H. O., 84

SHEPARD, WILLIAM ORVILLE, 164, 282, 308, 437

Sheridan, W. F., 105
Sherman, Charles, 203
Sherman, David, 77
Shinn, Asa, 214
Shinn, R. F., 28, 203
Shinn, W. P., 215
Shute, A. Lincoln, 132, 261
Sibley, H. L., 217
Simons, M. L., 203
Simpson, Charles, 230

SIMPSON, MATTHEW, 104, 165, 236, 245

Simpson, Thomas, 165
Slicer, Miss Henrietta, 229
Slicer, Henry, 229, 236, 241

SMITH, ALEXANDER COKE, 167, 257

Smith, Amanda, 177

SMITH, ANGIE FRANK, 167

SMITH, CHARLES WILLIAM, 167

Smith, Daniel, 44, 87
Smith, George G., 19, 153
Smith, G. W., 213

SMITH, HARRY LESTER, 168

Smith, James, 203
Smith, J. L., 218

SMITH, PHILANDER, 40, 41, 168

Smith, R. E., 96
Smith, Skelton, 153
Smith, W. C., 203
Smith, Wesley, 167
Smith, William A., 77

SMITH, WILLIAM ANGIE, 168

Smith, William H., 167
Smithson, W. T., 202
Snethen, N., 18, 214, 215
Snyder, Lefa E., 198

SOMMER, J. W. ERNST, 169

Soong Family, 11, 105
Soper, E. D., 193, 213
Soule, George, 169

SOULE, JOSHUA, 14, 84, 169, 195, 222, 244, 331, 333

Spann, J. R., 303, 362

SPELLMEYER, HENRY, 170

Spencer, Claudius B., 287, 290, 298, 305, 413
Spicer, Tobias, 90
Sprague, W. B., 202
Springer, Elihu, 171
Springer, H. M., 171

SPRINGER, JOHN McKENDREE, 86, 171, 281, 322

Starr, F. C., 37
Steger, Miss Clara E., 105
Steel, Robert, 48, 203
Steel, S. A., 58, 208
Steele, C. R., 73
Stephens, D. S., 217
Stephens, W. H., 22
Stevens, Abel, 18, 48, 90, 201, 203, 215, 218
Stevenson, Edward, 159
Stewart, John, 123
Stimson, David, 43
Stoll, C. C., 325
Stratton, G. C., 87

STRAUGHN, JAMES HENRY, 171

Strawbridge, Robert, 172, 197
Strickland, W. P., 19, 175
Stuart, C. M., 132
Stuntz, Conrad, 172
Stuntz, George, 172

STUNTZ, HOMER CLYDE, 8, 13, 117, 143, 172, 304, 365

SUBHAN, JOHN ABDUS, 22, 173

SUCASAS, ISAIAS FERNANDES, 173

Sullivan, Lucy, 160
Summers, T. O., 20, 202, 204, 246
Sunday, William A., 172
Sutcliffe, Joseph, 47, 51
Sutton, R., 28
Sweet, W. W., 167
Swift, P. H., 144
Swormstedt, Miss V. R., 280

TARBOUX, JOHN WILLIAM, 174, 389

Tarbox, J. W., 174
Tarring H., 218
Taylor, Edward T., "Father," 88, 90
Taylor, Landon, 124

TAYLOR, J. PAUL, 174

TAYLOR, WILLIAM, 159, 175, 261, 428

Teague, Miss Florence, 222, 244
Tefft, B. F., 103, 170, 202
Tenney, E. P., 92
Thacher, William, 48, 214
Thigpen, A. M., 174

THIRKIELD, WILBUR PATTERSON, 176, 280

Thoburn, Crawford, 268
Thoburn, Isabella, 178, 268

THOBURN, JAMES MILLS, 142, 146, 177, 268, 429

THOMSON, EDWARD, 178

Thomson, Edward, Jr., 178
Thompson, E. L., 289
Thompson, Hon. W. B., 159
Thrift, Minton, 200

TIGERT, JOHN JAMES, III, 179, 258, 265, 276, 293, 352

Tigert, President John J., IV, 293, 352
Tillett, W. F., 21
Tipple, Ezra S., 19, 20, 193, 206
Tippy, W. M., 107
Townsend, S. D., 234
Trafton, Mark, 36
Traver, V. N., 171
Tucker, Mrs. Ella Granbery, 258
Tucker, H. C., 8, 78, 258
Turpin, Mrs. C. W., 222

Upham, Francis B., 48

USAKI, TOGORO, 180, 438
Van Cott, Mrs. Maggie, 88, 118
Vasey, Thomas, 193
Vickers, J. W., 252
VINCENT, BURTON JONES, 181
Vincent, George E., 345
VINCENT, JOHN HEYL, 115, 131, 181, 192, 345, 396
Vincent, John Himrod, 182
Vincent, Leon H., 181
Vincent, P. E., 181
Von Barchwitz-Krauser, O., 175
Wade, Cyrus U., 183
WADE, RAYMOND J., 169, 183
Wadsworth, J. L., 296
Wainwright, S. H., 110
Wakeley, J. B., 19, 202
Walden, Elizabeth, 54, 135
WALDEN, JOHN MORGAN, 144, 183, 261
WALDORF, ERNEST LYNN, 184, 322, 380, 435, 438
Waldorf, Mrs. E. L., 380
Walker, Jesse, 203
Walker, R. H., 291
Walls, Bishop W. J., 199
WANG, CHIH P'ING, 184
WARD, RALPH ANSEL, 187
Ward, Samuel Goode 187
WARD, SETH, 138, 150, 187, 275, 286, 295, 299, 316
Ward, Seth, 187
Ware, Thomas, 18, 201
WARNE, FRANCIS WESLEY, 188, 318, 325, 438
WARNER, DAVID SNETHEN, 189
WARREN, HENRY WHITE, 28, 189, 251, 404, 426
Warren, Mrs. H. W., 426
WARREN, ROBERT HOPKINS, 191, 327
Warren, W. F., 190, 217
Wasgatt, Davis, 43
Washington, George, 175, 357 ff.
Wasson, Samuel E., 418
WATERHOUSE, RICHARD GREEN, 191, 438
Waterman, J. A., 203
WATKINS, WILLIAM TURNER, 191
Watson, Richard, 62
WAUGH, BEVERLY, 33, 69, 139, 151, 159, 175, 191, 228
Wean, J. I., 270, 283
Webster, Thomas, 13, 156, 157
Weidman, Bernice E., 198
Welch, Charles E., 289
WELCH, HERBERT, 31, 109, 192, 252, 283, 289, 325
Welch, Peter A., 192
Wentworth, E., 88
Wenz, M. G., 270
WESLEY, ARTHUR FREDERICK, 193
Wesley, Charles, 235
Wesley, John, 28, 42, 49, 50, 80, 81, 98, 119, 130, 141, 142, 143, 145, 146, 192, 193, 245, 366, 403
Wesley, Samuel, 51
Wesley, Susannah, 72
Weston, C. N., 146
WHATCOAT, RICHARD, 193, 200
White, Col. E. F., 302
White, H. H., 302
White, Judge Thomas, 17
Whitlock, W. F., 217
Whiting, H. C., 99
WIGHTMAN, WILLIAM MAY, 27, 170, 194, 244, 331
WILEY, ISAAC WILLIAM, 95, 105, 195, 248, 272
Willard, Frances, 110, 403
Willetts, O. W., 248, 249, 250

Willey, J. H., 297
Williams, Dwight, 86
Williams, Gertrude M., 66
Williams, J. A., 198
Williams, J. E., 198
Williams, Robert, 202
Williams, Roger, 54
Williams, T. G., 217
Wilson, S. W., 91, 200

WILSON, ALPHEUS WATERS, 196, 254

Wilson, C. T., 165, 236, 399, 439
Wilson, C. W., 144
Wilson, Isaac, 104
Wilson, James, 214

WILSON, LUTHER BARTON, 197, 434

Wilson, N. W., 196
Wimberly, C. F., 211
Winans, William, 150
Wise, Daniel, 181, 205, 216
Wiseman, L. H., 194
Withrow, W. H., 48, 206
Wood, E. M., 165, 216, 217
Wood, J. A., 119
Wood, Joseph R., 250
Woolworth, Mrs. J. D., 225
Worthington, Gov. Thomas, 128
Wright, L. J., 187
Wright, Stuart C., 291
Wythe, J. H., 215

Young, Jacob, 139, 202
Youngs, James, 25, 45, 200
Youngson, W. W., 97, 316

ZAHNISER, ARTHUR DeFRANCE, 198

Zahniser, Valentine, 198